

NATIONAL Jewish Post and Opinion

"If You Let The People Know, They Can Act Intelligently"

Friday, August 18, 1961

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Says Australia Needs Rabbis - Bias No Problem, Slow Start Is

Want to be a rabbi in Australia? You'll have to start small — but the ultimate awards promise to be great.

That's the advice of the senior Jewish chaplain to the Australian Armed Forces.

Among the positive aspects of life in Australia, says Rabbi Jacob Danglow, is the population's lack of bias. Never in his army experience or in the general population did he experience the slightest anti-Semitism, Rabbi Danglow told The Jewish Chronicle of London during a visit there.

Rabbi Danglow holds the rank of full colonel in the Australian armed forces. He is 81.

The rabbi was quite a sportsman at Britain's Jews' College in the last century, the Chronicle recalls. He introduced boxing at the college and headed his cricket team. His professors and fellow students

were at first dismayed with the boxing, Rabbi Danglow recalls, in the fear "it was some kind of Hellenism."

Upon ordination, Rabbi Danglow went to St. Kilda Hebrew Congregation of Melbourne, Australia, which he headed from 1905 to 1957. "It was then a small congregation," the rabbi recalls, but has since grown to a membership of over 1,000.

There's still great need for ministers in Australia, the rabbi says today. "Here is a field where young and enthusiastic Anglo-Jewish ministers could carry out great and important pioneering work," Rabbi Danglow declares.

"But they must be prepared, as was I, to start small at the beginning. Their reward will come later, for there are great opportunities for development in the Jewish communities of Australia."

Israeli Driving Made Tougher, Bus, Cab Riding Easier; Moral?

Thinking of a pleasant drive through Israel? A motorized whiz through the palm fronds and citrus orchards of a blooming Negev? A peaceful perambulation along the roads to archeological wonders? Somnolent summer driving during Israel's nine-month stretch of sunny days?

Forget it!

The facts of life would make Manhattan driving seem almost peaceful by comparison. Here are some of the realities reported by the Automobile Club and Touring Association of Israel, which finds new traffic regulations sufficiently complex to feel compelled to organize special classes to explain them to members.

To start with, you can't even get a driver's license without your own physician's certification of your good health. But that's not all: your physician's certificate is turned over to a medical examiner who works for the licensing authority. It's this later official who has the final say of whether you can even go on in your attempts to get a driver's license.

As for driving lessons themselves, there'll be no more of papa teaching mama how to wheel the family car — not, that is, unless the family car meets the new training-car requirements of having a dual set of brakes.

You're in trouble the minute you set out, if you forget to set in operation the automatic indicator now required to show the automobile is about to start up. You're in trouble, again, if you absent-mindedly forget to shut the thing off after having set it to give the signal light indications now required for turns, overtaking, stopping. No hand signals allowed, anymore.

If you think it's hard enough squeezing into the parking space just short of the cross-walk in U.S. cities, look out in Israel — it's now against the law to park, or even pause, within 40 feet of intersections.

Irving Berlin in early years earned pennies leading a blind singer through Bowery streets.

It's best to be going uphill, rather than down, under the new traffic regulations. The guy going up has the right of way, and the other fellow has to back up at least far enough to let the ascender by.

The new regulations make it easier, on the other hand, to be a passenger — on buses and taxis, anyway. Among the other delights now afforded the bus passenger is the right to demand to see the occupational certificates of any bus drivers or ticket sellers who happen to offend the rider-with-the-new-found-power.

Taxi drivers, too, are under new injunctions to be nice to the customers.

NOTE TO SCOOTER ENTHUSIASTS: In its wisdom, the Israeli law makes it easier for scooter riders than for automobile drivers: they may continue to make manual stop and turn signals, and have been given special dispensation to park perpendicular to curbs.

B'nai B'rith Members To Tour Europe for "More Understanding"

The French Foreign Minister and the Israeli Ambassador to Britain will be among the speakers at the annual meeting in Paris of the B'nai B'rith International Council. The two day meeting, which begins next Monday, will review B'nai B'rith activities in the 39 nations in which the 400,000-member organization operates.

When the meeting ends, the delegates and 160 American and Canadian members of a special "European Survey Mission" will visit various parts of Europe and Israel. Lable A. Katz, U.S. B'nai B'rith president and chairman of the International Council, describes the mission as "a pilot effort" to bring American and European Jewry into closer contact and "create between them a more mature understanding of each other's mores, institutions and problems."

Israel Bypasses Suez Boycott With Overland Route to East

HAIFA (P-O) — Marco Polo may have been an Israeli prophet — commercially, anyway, and by the route south of the Caspians. Israel is going to emulate the ancient Marco Polo overland route between the Far East and Europe. Not out of any particular sense

of introducing frankincense and myrrh from an opulent East to an austere Europe, by any means, but as a way for an austere Israel to get around the Suez Canal blockade.

The Smerfin (Israel) Company here has contracted to deliver Jap-

anese goods to Italy. Since no Israeli ships are allowed through the Suez Canal, the company plans to carry the cargo around the tip of India and up the Red Sea to the burgeoning new Israeli port of Eilat. (P-O, August 11.)

From Eilat, the initial shipment of 500 Japanese motor scooters will go by land to Haifa — through a sort of "Dry Suez Canal." Land transport would have to be by truck now, but hope is for a rail link to Eilat having been completed by the time the "Dry Suez" is in full swing.

At Haifa, the cargo will be put back aboard ship for the remainder of the trip to Italy.

Israel's version of a "two-ocean navy" will be expanded when the two new 6,500-ton citrus carriers the government has authorized to be built go into service. For the present, the first eastward cargo has been phosphorus.

The Smerfin company points out the trade possibilities eastward are practically unlimited. It already plans cargo schedules that will include Australia and other ports on the route to Japan.

Chickens and Eggs Feed Israel --- And Her Export Coiffers, Too

Few could cluck at the present state of poultry in Israel — a nation which once seriously lacked the proteins which chicken and eggs could provide.

In its first five years, Israel had among its helpers United Nations nutrition experts who worried about what substitutes could be found for the essential proteins Israelis lacked because of the sad state of its meat supply.

Now, reports the New York Times, Israel is exporting both chickens and eggs.

The revolution was wrought

largely at the government experimental station at Rehovoth. Experts there bred and cross-bred to get the types of chickens best suited for Israel's conditions. They developed breeds specifically for either meat or egg production.

The value of eggs alone exported the first 11 months of 1960 was over \$7¼ million. Dressed poultry was exported for the first time last year — nearly half-a-million dollars worth, in addition to about the same value of chickens exported for improvement of other nations' stock.

U. S. Appoints Jewish Welfare Experts To Prominent Roles in Welfare Probe

The Government has enlisted several men prominent in Jewish social work to help appraise the welfare programs of the U.S. Dept. of Health and Welfare.

Chairman of the new Ad Hoc Committee on Welfare appointed by Sec. of Health, Education and Welfare Abraham Ribicoff is Sanford Solender, executive vice president of the National Jewish Welfare Board.

The committee Solender will head is to carry out the broad survey of welfare programs Sec. Ribicoff has promised in recent speeches and appearances before Congressional committees. In addition to the appraisal of U.S. welfare programs called for, the committee will recommend an overall approach to U.S. welfare participation.

In addition to his Jewish Welfare Board post, Solender recently took on the job of president of the National Conference on Social Welfare, a group of some 1,200 organizations and some 5,000 in-

dividual members.

The new 24-man committee represents a cross-section of the professional leadership of all major fields of public and private social welfare in the U.S. Among those prominent in Jewish affairs are:

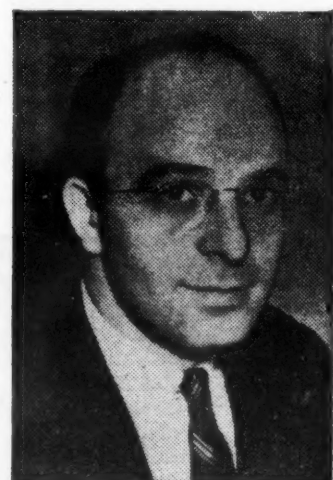


SANFORD SOLENDER:
He heads new U.S. committee.



JUDGE JUSTINE WISE POLIER:
Also on committee.

Philip Bernstein, executive head of the Council of Jewish Federations and Welfare Funds, and Judge Justine Wise Polier, for years a moving force in the American Jewish Congress and the Wise Adoption Agency. All the above are New Yorkers. An additional prominent layman appointed to the committee is Norman Lourie, Harrisburg, Pa., a psychiatrist long active child welfare worker.



PHILIP BERNSTEIN:
Active in Jewish welfare.



NORMAN LOURIE:
Psychiatrist, child expert.

Airline's Youngest Passenger Flew to Covenant With God

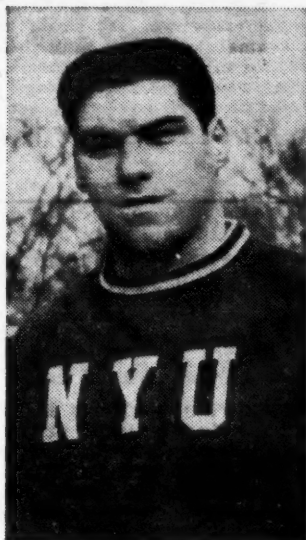
ATLANTA (P-O) — Five-day-old Daniel Joseph Morrison flew 1,000 miles to make his covenant with God.

His great-grandmother lives here, and he lives in New Milford, N. J. The grandmother, Mrs. Max Danneman, couldn't make the trip north for Daniel Joseph's bris.

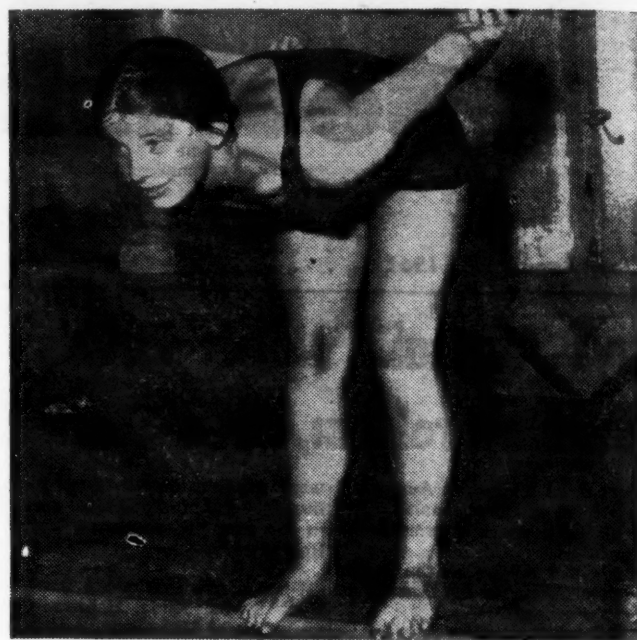
Consequently, Daniel Joseph, his mother and grandmother flew here — giving Delta Airlines its youngest passenger ever.



TRAPSHOOTER SUE HARDY is ready to blast away. Team trained at Army's Fort Benning, Ga., range.



GARY GUBNER, track, is a champ shotputter.



SWIMMER MAGGIE ROSENBERG is about to dive in for practice run. Swim team works out at Monticello, N. Y.

Strongest Team Ever Sent to "Jewish Olympics" Seen as Possible Winners

U.S. Athletes Could Win Maccabiah Games

The U.S. for the first time has a good chance to win the Maccabiah Games, experts say.

The U.S. team going to the Sixth world "Jewish Olympics" is about three times the size of any previous delegation's. The U.S. team will number between 130 and 140 — the exact number is indefinite until a tally is made of public contributions, the only source of travel funds.

Teams from a total of 30 na-

tions are expected to take part in the Maccabiah Games — held, like the Olympics, every four years — but, unlike the Olympics, always held in Israel.

A total of 19 sports will be played. The U.S. team will participate in 13.

Golf Tourney, Too

Not officially a part of the Games, but being held in conjunction with them, will be the first

international Jewish golf competition, to be held on the new course at Caesarea. The U.S. supporters of the golfing competition are contributing the winner's trophy, the Harry Henshel Cup.

Top award in the Games themselves is the President Itzhak Ben-Zvi trophy, awarded the national delegation which piles up the most points in the individual competitions. Individual winners are given gold, silver and bronze medals for first, second and third place winners.

Israel Won 'em All

Israeli teams racked up the largest number of points in all preceding games (1932, '35, '50, '53 and '57). It wasn't particularly surprising, U.S. Maccabiah Games Committee spokesman say, since the Israelis obviously would be able to field the largest number of sportsmen on their own home grounds.

But sufficient top Jewish athletes responded to U. S. team summons this year to give the U.S. a good chance to win. They include such as trackman Gary Gubner who made application when openings on the U.S. team were publicized several months ago. Applicants sent reports of their performance in their chosen sports to the committee charged with selecting participants in that sport for the U.S. team. The committee members, appointed by the U.S. Games Committee, are all experts in their field — a fortunate happenstance, since limited funds often meant final selection had to be made without the committee's even seeing the applicant.

Must Be "Actively Jewish"

All participants in the "Jewish

Olympics" must be actively Jewish. Jewish descent alone is not enough, but must be augmented by, in the case of the predominantly collegiate athletes, membership in, say, Hillel. This raises the interesting question of whether any YMHA team might have been unable to consider Games participation because of non-Jewish team members. Neither the U. S. Maccabiah Games Committee nor the National Jewish Welfare Board would say whether such had happened anyplace in the U.S.

No religious requirement is made of coaches or members of the committees which select the teams. Thus, Jack Kelly, Jr.,

(brother of actress-Princess Grace of Monaco) is head of the rowing committee and J. Erich Mahoney is coach of the water polo team.

Although some of her top athletes are Jewish, the U.S.S.R. is boycotting the games, as are her satellites, and the Arab countries. But teams are coming from Turkey and Iran, as well as from the Congo, Katanga, and Ireland.

A modern Maccabiah Village has gone up at Tel Aviv to house the athletes. Living conditions should be considerably improved over the last games, sponsors say. They point out 1957 was just after the Sinai campaign and that austerity reigned in Israel.



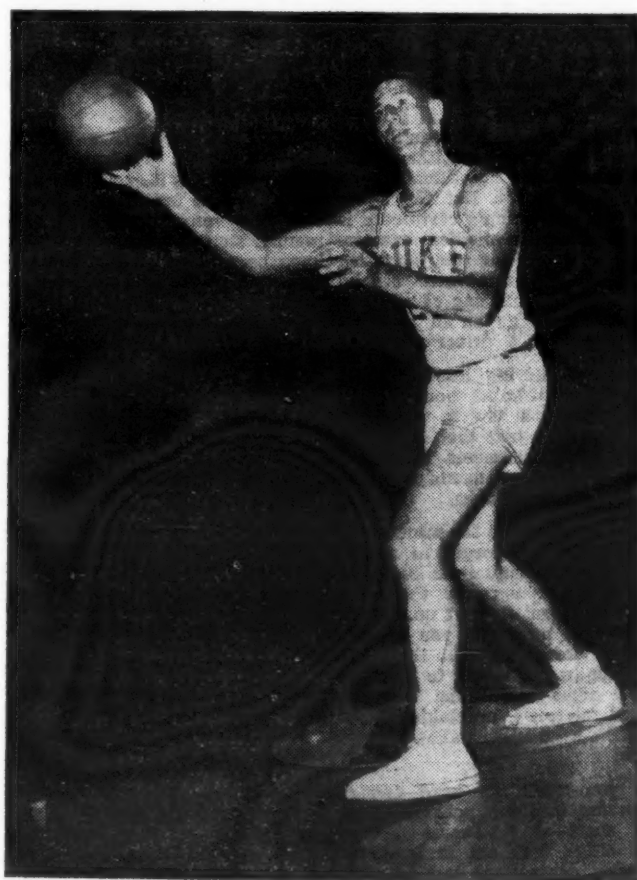
PETE FOGARASY, swimmer—one of nearly 30.



LINDSEY GALE MINER, California swimmer.



LENNY WAXMAN HEFTS JANE KATZ. Naturally, he's a weight lifter. She's a swimmer.



ART HEYMAN of Duke University is among the top collegiate basketballers on the U. S. team.

Missionaries Have Easier Time Of It In Israel Than Arab Land: Protestants

For all their recently publicized troubles, Christian missionaries in Israel have an easier time of it than in surrounding Arab countries.

That's the conclusion of "Christianity Today," a Protestant journal. "Moslem intolerance" hampers Christian proselytizations in Arab countries. Yet in Israel, says the journal, "Christian missionaries — unlike the first apostles — do not today face the open hostility of Hebrew religious leaders."

"Christianity Today" points to the freedoms of thought, speech and religion Israel promised all. "It is astonishing, therefore, to count less than 50,000 Christians in the total Israeli population..." Protestants number only about 1,500 of the total, with the majority either Roman or Eastern Catholic.

The journal thinks "Israeli leaders might find special reason for a sympathetic attitude toward Protestant Christianity. For one thing, Protestantism, unlike other forms of Christianity, does not aspire to reduce government to a temporal arm of the church. Protestants support religious freedom rather than mere religious tolerance."

Protestants' "Positive Attitude"

Protestants also have a "positive" attitude toward the Old Testament — an attitude perhaps not entirely shared by other Christian groups. "Christianity Today" implies. Thus, "a great many Protestant evangelicals see not merely an accident of history but deep spiritual significance in the return of Israel to Palestine. Protestant workers to Israel, therefore, in recalling Jews to a devout hearing of the Law and the Prophets are eager to set the religious dialogue not in an anti-Judaic context but rather in the framework of 'promise and fulfillment.'"

Numbers alone aren't the only problem Protestant missionaries to Israelis suffer, says the magazine. It says the Israeli government does not interfere in missionary work to Israeli Arabs, but "many barriers hinder evangelization of the Jew."

About one-fourth of Israel's 200,000 Arabs are Christians of one sort or another. "Although," observes "Christianity Today," "Christian workers know that freedom to evangelize the Arabs does not compensate for curtailed witness to the Hebrews, they are grateful for broader opportunities with this segment of the populations."

Must Speak Hebrew
For one thing, the Israeli gov-

ernment requires missionary activity directed at Jews be at higher levels than the Christians have maintained in their approach to the Arabs. For instance, the government requires mission schools for Jews be staffed by teachers who speak Hebrew, and are paid at least as much as the teaching scales established by Histadrut. The result is that some Christian schools have to be content with teachers who, while "sympathetic," are not Christians.

Further, says "Christianity Today," Israel is not sympathetic to establishment of new missionary schools in areas of predominantly Jewish population. For the most part, the government, it is charged, holds Christian missionary efforts to levels and lo-

cales that existed at the time Israel became Independent. "Mennonites, for example, who entered after the new state was formed were told they had no right in Israel..."

"This emphasis on historically established quotas," the magazine concedes, "in a sense highlights the failure of Protestantism to venture a strong missionary program in Palestine before 1948. While many evangelical Protestants had expected the regathering of the Jews, they did not match prophetic expectation with missionary activity and dedication."

"Even the Protestant missionaries now in Israel seem but tenuously related to his new land of intense nationalism."

AMERICANS' BILLIONS PAVED WAY FOR ISRAEL'S MILLIONTH



The "greatest homecoming in history" was one man's reflection on the arrival in Israel recently of its millionth immigrant.

No less was the occasion, added United Jewish Appeal chairman Joseph Meyerhoff this week, "a source of intense pride for the Jews of America."

UJA has raised a total of \$1,340,000,000 to aid migration to Israel and settlement of the immigrants once there. The money has aided 450,000 immigrants from Europe, 280,000 from Asia, 250,000 from Africa and 20,000 from America, Australia and New Zealand.

UJA raised over a quarter billion dollars in 1948 and 1949 alone to meet the pressing need of a newly created state about to receive an immediate influx of 250,000 inmates of displaced persons camps in Europe and on Cyprus.

"Often Desperate"

"The situation has often been desperate," Mr. Meyerhoff commented this week. "As one area closed down, there was always a spurt of immigration from somewhere else in the world."

"Latin Lover" To Play Role of Jew Needed By Nazis

After some 34 years of playing the role of a smooth Latin-lover type, actor Caesar Romero is now slated to take the part of an Austrian Jew.

Romero will be a concentration camp inmate in NBC-TV's "The Battle of the Paper Bullets," October 15, 10-11 p.m. est.

His role, purportedly based on historical reality, will be that of an engraver spared from the gas chambers because the Nazis need his skills in a scheme to wreck the Allies' economy with a mass of counterfeit currency. Nearly the entire Jewish population of Yemen, 45,000, to Israel in

Canadian Rabbi Comments On Kennedy, World Crisis

TORONTO (P-O) — A rabbi here unwound some prose that would shame many a professional writer.

Rabbi Abraham L. Feinberg of Toronto's Congregation Holy Blossom, was invited by the Globe and Mail to write his views of U.S. President John F. Kennedy's recently broadcast "call to arms."

If Kennedy's "double-dare militancy," the rabbi writes, "was intended to make belligerent orators halt their sniping at Mr. Kennedy's alleged softness toward the Kremlin, if the stress on danger had as its target the irresponsible opponents of co-existence who don't realize that mankind is teetering on a precipice, then the speech was a breeze of warm air stream-

ing out to the ice age."

Irony of Berlin

"Mr. Kennedy," the rabbi continues, "did not inflate the reunification of Germany into something to die for, although there was, for me, something ironic in his sanctification of West Berlin as a shrine of human freedom."

For the rest, the rabbi believes "Jack Kennedy merely continued the educational process he began in the pre-election campaign, when he proclaimed not ease and comfort but the struggle and effort of a New Frontier."

For himself, the rabbi declares:



"Fatty degeneration of the tissues has progressively undermined the hardy fortitude and self-discipline which shaped this vast continent into a domain for free men. The effete and decadent symptoms of a power approaching its twilight have been more and more apparent:

"Corruption in government; irresponsible opportunism in business; compulsive selfishness in the ranks of both management and labor; sex-obsession in art, literature and advertising; education for higher living, not higher thinking, in the schoolroom; endemic juvenile delinquency; the cult of individual comfort in every segment of society — and the spreading paralysis of self-anesthesia against reality through pills, liquor, comics, televised violence and journalistic sensationalism."

Moral Sacrifice, Too

Rabbi Feinberg notes that Kennedy called for material sacrifices. "He might also have mentioned moral sacrifice, the giving up, because they hamper us in the struggle for survival, of certain ideas, concepts and assumptions that give us pleasure."

The rabbi specifically cites racial prejudice: "We must resign ourselves at last to the fact of race equality, accept it fully in the marrow of our bones, and rid our ranks forever of the crippling delusion that destiny or God or chromosomes assigned the white man dominance in world affairs — not only because this delusion is misleading and sinful, but because the remainder of mankind will no longer put up with it..."

Butcher Complains Rabbinate Doubts Bulgarians' Kashruth

JERUSALEM (P-O) — The High Court of Justice here has stepped into the question of whether or not Bulgarian Jews are reliable observants of kashruth.

The court has issued an order to the Municipality of Bat Yam to show cause why it should not permit one Shem-Tov Kello to operate a butcher shop.

Kello sought the court's aid when denied a permit to open his shop. The Municipality told him he couldn't have the permit without a kashruth certificate from the Bat Yam rabbinate.

The rabbinate, Kello complained, retorted: "The Jews of Bulgaria are not considered reliable in matters of kashruth obser-

vance." If he wanted the certificate, the rabbinate told Kello, he'd have to post a guarantee of IL 2,000 (about \$800).

Hitler's "second book" is a complete flop in Germany, reports World News Service. Its two main themes are praise of war as "the highest driving force for the development of mankind" and hatred of Jews.

Twelve scholarships for graduate training in Jewish communal service, totalling more than \$20,000, have been awarded by the Council of Jewish Federation and Welfare Funds in cooperation with grants ranged from \$800 to \$3,000.

Traveling Lubavitchers "Rescue" Jews Who Lacked Mabel, Scroll, Kosher Meat

Two Lubavitcher "missionaries" found a Caribbean island where the Jewish children had not had a "Brit Milah," and promptly whisked a Motel to the location for quick circumcision of 18.

The two young Lubavitcher rabbis, one from Brooklyn and the other from Argentina, just happened upon the island during a tour of the area as part of a summer educational program sponsored by the Merkos L'Inyonei Chinuch, the Lubavitcher Central Organization for Jewish Education.

It was soon after their arrival that they learned of the local Jewish community's desire to live as

Jews, even though there was no Mohel in the entire region.

The rabbis cabled the Lubavitcher Rebbe back in Brooklyn. The Lubavitcher welfare organization, Machne Israel soon had the mohel, and a rabbi to supervise the operation, on the way.

Meanwhile, further word came about the island Jewish community's plight: their Tora scrolls were no longer usable, and — since there had never been a Schochet

on the island, there was no kosher meat. Scroll and meat soon followed the Mohel and rabbi, again through Machne Israel's efforts.

Instead of the two days originally planned, the two touring rabbis found themselves devoting two weeks to setting up the island's "new" Jewish community.

Last word from the island was a happy "Mazel Tov" cable to the Rebbe from the community.

Yugoslavs Seek Israeli Aid for Carp (Gefilta Fish) Breeding

HAIFA (P-O) — Having learned to breed carp (gefilta fish on the fin) from the Yugoslavs, Israel is now going to the aid of her former teacher.

In the 23 years since Shimon Tal learned carp breeding in Yugoslavia, Israel has become the world's leader in that endeavor, and boasts the world's highest yield per acre of carp — twice that of her teacher, Yugoslavia.

The Yugoslavs requested United

States foreign aid funds to finance the project, but specifically requested that the individual sent be an Israeli.

The Israeli carp industry got underway in 1938 when Mr. Tal, now head of the Agriculture Ministry's fish breeding department, returned to his kibbutz with six fish. Israel's 10,000 acres of carp ponds are now producing 10,000 tons of fish annually, reports Jerusalem Post.

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LOOK! here's your KOSHER SHOPPING GUIDE!

WHAT FOODS THESE MORSELS BE

Balabosta Boost: Dishes Mother Never Made

By Sarah Lieber

Some weeks my mail box is filled with inquiries, comments and ideas sent me by my readers as well as by food specialists. Though I have neither time nor facilities for answering you directly, I do appreciate your correspondence. Whenever possible I'll try to answer you through this column. Today I plan to take care of three matters which seem to me to be of general interest.

In the first place I have a note from Mrs. Jack Greenwald of Denver who says I have recipes using unflavored gelatine. I am sorry, Mrs. Greenwald, you must have my column confused with another. I know there are at this time no kosher unflavored gelatines on the market. In the past there have been some dessert powders made of vegetable products which were endorsed. At this time there are only fruit flavored "Gelatins" such as "KoGel" and "Emess". These are non animal derived. You can usually substitute these powders for the unflavored variety in any cookbook recipe by adjusting the seasonings and sugars. For use in an aspic, for example, you can use lemon flavored kosher "gelatine" with added lemon juice or vinegar and tomato juice or other tart liquids.

I have just heard from the makers of one of my favorite household products, William Hagerty and Sons, who make a kosher silver cleaning foam, which I find most efficient and easy to use. They remind me that on every Rosh Hashonah table we will have our best silverware, candlesticks and kiddush cups. To have them in holiday condition, of course, the polishing must be done ahead of time. Try this easy-to-use product. I'm sure you'll like it. It has the (U) heksher.

SEGAL'S

Kosher Restaurant
(Formerly Tel Aviv)
76 W. Lake St., Chicago
CALL SOL SEGAL—DE 2-5152

The National Women's League of the United Synagogue of America has sent me a copy of their little cookbook, which sells for \$1.00. It is called "Kosher Cookery Unlimited" and contains some dishes "Mother never knew," according to the authors, Ruth and Milton Perry. The recipes, while not numerous, are well worked out and a pleasant change for any balabosta. There are foreign varieties of dishes, adapted for kosher use, and American specialties, too. I offer a sampling below, along with the suggestion that this little book makes a good addition to your cookbook shelf.

VEGETABLE MEAT PIE

1 pound ground beef
1 cup soft bread crumbs
1 beaten egg
1 8-oz can seasoned tomato sauce
1 tsp. salt
1 tsp. garlic salt
1 tsp. chili powder
dash cayenne
1 10-oz package frozen mixed vegetables, or 1-1-pound can (2 cups) mixed vegetables, drained.
Combine meat, bread crumbs, beaten egg, one third of tomato sauce, (reserve rest), salt, chili powder, and cayenne. Press into 9 inch pie plate, building up edges. Bake in moderate oven (350 degrees) for 10 minutes. Pour boiling water over frozen vegetables to separate; drain well; season with garlic salt. Fill meat shell with vegetables; pour remaining tomato sauce over. Bake in moderate oven (350 degrees) 25 to 30 minutes. Garnish with parsley. Makes 4 to 6 servings.

JAPANESE SUKIYAKI

½ cup thinly sliced onion
1 pound lamb, cut into thin narrow strips
½ pound fresh mushrooms, thinly sliced
½ cup sliced celery
1 can bean sprouts, drained
1 and one third cup Minute Rice
2 tbsps soy sauce
½ pound (2 cups) fresh spinach or watercress
1 packet G. Washington's vegetable broth
1½ cups hot water
½ cup chopped scallions
¼ cup water chestnuts thinly sliced (optional)
2 tbsps vegetable shortening
Season lamb with salt and pepper and cook slowly in 2 tablespoonfuls of shortening in a large skillet until meat begins to brown. Then

add onion and cook until lightly browned. Stir in mushrooms, celery, soy sauce, bean sprouts and water chestnuts if desired. Cook 5 to 10 minutes. Then add spinach or watercress and cook 2 minutes. Meanwhile, dissolve G. Washington's broth in hot water in a saucepan. Stir in Minute Rice, pour into center of ingredients in skillet. Sprinkle scallions over other ingredients. Cover; simmer over low heat 5 minutes. Serve additional soy sauce, if desired. Do not overcook. Serves 4.

ISRAELI NAHIT CASSEROLE

1 pound chick peas
1 tbsps salt
2 pounds beef brisket
2 tbsps cooking fat (parve or chicken fat)
2 tbsps flour
2 tbsps brown sugar
Soak peas in salted water to cover for 12 hours. Drain. Cover with boiling water and cook 15 minutes. Add meat. Simmer until peas are tender. Thicken gravy by melting fat, blending in flour and brown sugar. Add 1 cup liquid from peas. Cook until thick and brown. Place peas and meat in a casserole and add gravy. Bake in moderate oven (350 degrees) about ½ hour. Serves 6.

ISRAELI EGGPLANT METZOOYAN

2 pounds eggplant
¼ cup flour
oil for frying
2 onions, finely chopped
1 cup tomato sauce
¼ cup bread crumbs
salt and ginger to taste
3 tbsps butter
Slice unpared eggplant. Dip in a little flour and fry in oil until nicely browned on both sides. Chop or mash the fried eggplant, add onions, tomato sauce, crumbs, salt and ginger. Arrange in a baking dish, dot with butter and sprinkle on a few bread crumbs. Bake 30 minutes (350 degrees) or till browned on top. Serves 4.

BARBEEBURGERS

1 lb ground beef
1 onion
1½ tbsps Worcestershire sauce
1½ tbsps vinegar
1 tsp mustard
¾ cup ketchup
dash of salt
1 tsp sugar
Hamburger buns
Place all the ingredients in a sauce pan, cover and simmer till done, approximately a half hour. Serve on hamburger buns, garnish

with potato chips and pickles. Serves 3. This is a particularly good recipe for company snack time as the mixture can be made on the previous day and refrigerated until needed. Then just heat and serve.

A WORD TO THE WIVES

In the book mentioned above you

may notice the term "Worcestershire sauce" used in a number of recipes. When buying this product, make sure of the ingredients listed on the label. Some are not kosher in certain brands.

I cannot urge you too often or too vigorously to read the label of all products you buy if you wish to keep a kosher kitchen.

"A solution of Tired Minds" Is Vatican View of Birth Control

VATICAN CITY (P-O) — "A solution of tired minds...the solution of the faithless, of those who do not believe in the inexhaustible resources of nature and the inventive and creative capacity of man, of those who do not believe in progress," is the official Vatican verdict on artificial birth control as the solution for the "so-called" problem of over-population.

The problem, explained the Vatican Radio, as quoted by the Boston Catholic newspaper, the Pilot, interpreting Pope John XXII's new encyclical Mater et Magistra, is actually one of under production and human selfishness. And the true solution ("Not new, but as old as the world") is fair shares for all people in the production and distribution of consumer goods.

The essence of the papal proposal, declared Vatican Radio, was

Jew Gets Top Vote In Poll To Head Christian Schools

MONTREAL (WNS) — A Jew got the largest number of votes for nomination to the Protestant school board in nearby St. Martin.

Harvey Grotzky received 100 write-in votes to the "winning" candidate's 31. A court suit has resulted, in which the question of whether or not a Jew can legally sit on a board administering Protestant schools is central.

St. Martin has no public schools, and the Jewish children attend schools operated by Protestant churches.

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Women of Warsaw Ghetto Played Role Bold at Least as Men's in Nazi Battles

The man who adapted the great struggle of the Warsaw ghetto for Broadway reveals a human part of that struggle — the role played by the women of the ghetto, in True Story magazine.

Author Millard Lampell quotes the tough old ghetto defender who conceded: "Yes, the women were the strongest. It is not a pleasant thing for men to admit, but it was so. Women are realistic, they must learn to live with the simple details of life, to adjust, to prepare for the worst. Sometimes a sudden wind can crack a cedar, but the grass bends and survives. The women were like grass."

Methodical Terror

Grass and cedars alike got a rough time right from the start of the Nazi occupation of Poland, Lampell points out. "The Nazis were crisp and efficient. And they had a system. While the smoke of battle was still drifting over a stunned and defeated country, close on the heels of the German army, special units moved in to deal with the innocent civilians. There was the SS corps with its polished black boots and its ominous death's head insignia. And there were the shrewd agents of the Gestapo.

"They were scientific experts.

And their science was terror.

"So it began. Deceptively, neatly, in a flurry of methodical rules and regulations, as though a government of lunatic clerks had taken over."

Half a million Jews were herded into Warsaw's 100-block ghetto. "And then, almost daily, drifting down like snow, came the official announcements. Bank accounts frozen. Jewish schools closed. Factories and businesses confiscated. Medicines cut off.

"Jews are forbidden to ride on streetcars and trains. They were branded — forbidden to appear on the streets without an armband with a six-pointed Star of David.

"The camps and ghettos had their own diabolical code of law. A thousand decrees — and the penalty for breaking any one of them was always death."

"Above all this," Lampell continues, "stood a single law: Any German was free to do as he liked. He might loot, rape, steal."

The Germans also began systematic terrorization. An old woman would be beaten to death without apparent reasons. A sudden burst of machine gun fire would mow down a score of innocents on the street.

Women Resisters

It was into this terrifying maw that the ghetto women daily walked, bravely carrying out clandestine anti-Nazi activities. Many were couriers, using their femininity to get past German guards to carry messages from one resistance group to another. Others even led resistance groups.

The finest hour of many came near the end — when the women

imprisoned in Auschwitz concentration camp were responsible for smuggling in the powder which was used in the first of the concentration camp revolts.

Nearly all of the women died. "And yet," continues author Lampell, "in a way, they all live. Their vivid images are reflected in the most profound genius of the human race. The determination to resist death. To hope. To trust one another. To endure."

German Soldier Who Wouldn't Kill Jews

Seeks Israeli Aid

JERUSALEM (P-O) — Israel's government is formally asking all who can to come to the aid of a former German soldier.

The veteran, Franz Preissler, was himself thrown into Dachau concentration camp for refusing to obey orders to kill Jews while on duty in Poland. As a Christian, he wrote Prime Minister Ben-Gurion, he conducted himself "as a human being," and refused to obey the murder orders.

Now living in East Germany, Preissler needs affidavits to obtain a pension as a war invalid. He wants Jews who were fellow inmates with him at Dachau following his court martial to supply the affidavits.

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British Blue Laws to Be Examined, Maybe Modified

LONDON (P-O) — Speaking of Blue Laws, consider the situation a Hearst reporter found here.

"The more ancient Sunday blue laws, many of them long forgotten," writes Hearst Headline Service's Charles A. Smith, "could virtually keep every Briton to his home all day Sunday if authority hadn't winked at many of them." Still, enough of the blue laws are enforced to make Sundays in Britain "a crashing bore."

Now, a special commission is probing the ancient laws to recommend some degree of moderation. They'll have a look at one law passed in the 15th Century which bans all fairs and markets

on Sundays, a 1627 law which bans Sunday sports unless played in the parish where organized, a 1677 law which bans all work, a 1781 statute which bans public entertainment, and others which could halt all Sunday transport if implemented.

Under the blue laws which are enforced, Smith reports, "You cannot buy a fresh egg, or a package of tea, an aspirin, or even a false nose to wear on the stage. But you can buy beer, soft drink, candy, or watch a game of cricket."

"You cannot buy sugar, or go to the theater, or buy a can of peas, or row a boat. But you can buy fresh peas, or paddle a boat."



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NEW CONTRIBUTIONS THIS WEEK

The Poplousky Family, Brooklyn, N. Y.	100.00
Total of 100 gifts	\$750.00
Previous total	\$4048.68
"The Zanesville, Ohio Jewish Community"	75.00
Mr. & Mr. Leon Reinhardt, Jamaica, N. Y.	25.00
Anonymous, Chicago, Ill.	10.00
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(In memory of sister, Lillie Edelman Tiachert)	5.00
Rev. Henry Epstein	2.00
Mr. & Mrs. Lou Tobier, Saratoga Springs, N. Y.	5.00
Total to date	\$4335.68
Goal	6500.00
Still Required	\$2164.32

NEW YORK VISITORS GUIDE

Organizational Directory

If the organization you are interested in is not listed below, please write to Directory, National Jewish Post, 54 Fifth Ave., N. Y. C. 11, and we will try to help you.

American Friends of the Hebrew University — University House, 11 E. 69th St., NYC 21, YU 8-8400.
 American-Israel Cultural Foundation 2 W. 45 St., NYC 36, OX 7-4030
 American Red Magen David Supporting Israel's Red Cross 225 W. 57th St., NYC 19, PL 7-1627
 Anti-Defamation League of B.B. 515 Madison Ave., NYC 22
 Farband Labor Zionist Order 575 6th Ave., NYC 11, YU 9-0300
 Herzliyah Hebrew Teachers Institute 314 W. 91 St., NYC 24, TR 7-4885
 Israel Government Tourist Office 574 5th Ave., NYC 36, CO 5-2750
 Jewish National Fund 42 E. 69th St., NYC 21, TR 9-9300
 Kashrut Supervisors Union 205 W. 14th St., AL 5-7330
 National Community Relations Advisory Council, 55 W. 42nd St., NYC 36, LO 4-3450
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 Synagogue Council of America, 110 W. 42nd St., NYC 36, BR 9-2647
 Union of Orthodox Jewish Congregations of America 84 5th Ave., NYC 11, AL 5-4100
 United Zionist Revisionists of America, 55 W. 42nd St., NYC 36, PE 6-0332
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The drive is two-thirds of the way toward its goal of providing 20th Century X-ray facilities for the hospital at Eilat, Israel, (port on the Red Sea.) The fund is now within \$2,164.32 of the \$6,500 goal.

One new contributor first consulted the United Jewish Appeal, and was told by an official: "I checked with the Jewish Agency for Israel and learned that the hospital at Eilat is publicly operated and does not receive funds from UJA or from the Jewish Agency."

"It seems that the National Jewish POST and OPINION learned that this hospital does not have X-ray equipment, and took the initiative itself to raise the funds needed to provide it."

"To the best of our knowledge the National Jewish POST and OPINION campaign for this equipment is the only effort being conducted in this country on behalf of the hospital in Eilat."

With that information in hand, the Rev. Henry Epstein of Brooklyn promptly sent a check with the comment, "I only wish I could send more."

Still more support came from past contributors, too. The man who started the whole campaign, Elmer Swack of Zanesville, Ohio, sent in another \$75 he collected. It was Swack who first pointed up the sad state of X-ray facilities in the Israeli community.

The Poplousky Family of Brooklyn, N. Y., answered the appeal for large contributions to get the fund drive rolling faster toward its goal. They added \$100 to an earlier contribution, and said: "We consider this an honor, to add another contribution."

A new congregation, Beth Tephilah, is the result of merger of Troy, N. Y.'s, two oldest Orthodox synagogues — Shaaray Tephilah and Beth Israel. Members of the two congregations voted for the merger unanimously. Rabbi Jacob S. Cohen, for 15 years spiritual leader of Troy's Orthodox Jewry, is Rav of the new congregation.

"We Consider This an Honor: To Add Another Contribution"

Still More from Poplousky Family

Editor, Jewish POST & OPINION
 Enclosed please find our contribution for \$100.00 which we hope will help to complete your drive in a successful manner. We must not let this worthy cause fail. We have already given twenty-five dollars to this fund, and we consider this an honor to add another contribution.

THE POPLAUSKY FAMILY
 Brooklyn, N. Y.

Zanesville Community Due for Canvass

Editor, Jewish POST & OPINION
 Just a short note to express my satisfaction at the way The Eilat X-Ray fund has perked up. I feel that we will be able to reach our intended goal.

Enclosed you will find three checks totaling \$75.00, which I want listed as coming from "The Zanesville, Ohio Jewish Community". I am starting to canvass the local area and I am sure that more money will be forthcoming. Thanks again for your fine cooperation.

ELMER SWACK
 Zanesville, Ohio

"In Memory of My Beloved Sister"

Editor, Jewish POST & OPINION
 Enclosed you will please find check in the amount of \$5.00, my contribution to the Eilat Fund for the purchase of X-Ray machine. This contribution is made in memory of my beloved sister, Lillie Edelman Tiachert.

I sincerely hope that you will soon report that you have gone "over the top" and made your so deserved goal — \$6500.00. With all good wishes.
 MRS. IDA STRY
 Louisville, Ky.

Check Sent For A "Most Worthy Cause"

Editor, Jewish POST & OPINION
 We wish the enclosed check could be more because this is a most worthy cause.

We also hope you will reach your goal in the shortest possible time so that the X-Ray machine can be used for the benefit of our brave pioneers.
 MR. & MRS. WILLIAM FRUCHT
 Brooklyn, N. Y.

Anonymous Collects From Anonymous

Editor, Jewish POST & OPINION
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 ANONYMOUS
 Chicago, Ill.

"I Wish I Could Afford More"

Editor, Jewish POST & OPINION
 Enclosed please find my check of \$2.00 for the Eilat X-ray fund. I wish I could afford to send more. I fully realize and appreciate the need for this X-ray equipment.
 REV. HENRY EPSTEIN
 Brooklyn, N. Y.

Coast City Shuns "Sisterhood" With Bethlehem: Excludes Jews

SAN FRANCISCO (P-O) — Burlingame, the rich residential suburb across the San Francisco Bay from here, wants no part of "sisterhood" with a Jordanian city.

The town's mayor Andrew Byrd, had suggested that the city of Bethlehem be "adopted" as a sister city because of its "Christian significance". It looked like another of the fine American gestures of "hands-across-the-sea."

Then, Rabbi Gerald Raiskin of Peninsula Temple Shalom pointed out that Bethlehem is governed by Jordan, which refuses admission to the country of anyone of Jewish faith or descent.

The whole affair came up as an ostensibly wholesome example of international brotherhood. The mayor of Bethlehem, Ayub Musalam, got the idea at an inter-

national parley in Washington, D.C. Afterward, he visited Burlingame, a city of 20,000 just south of here, to formalize the idea. Mayor Byrd agreed.

Then Rabbi Raiskin made the point: "It is improper and unthinkable for an American town to do such an honor to a town that is located in a country that discriminates and bars admission to American Jews." The city council agreed with the rabbi, especially after looking over an American Express Company note to the effect that it could not process for travel in Jordan anyone of the Jewish faith.

Breakfast In London, Fast In Israel: Gag

"Breakfast in London, fast in Israel," is one wag's comment on new El Al service from the British Isles.

The Israeli air line is putting on extra flights for the high holy days. In addition to a plane ticket, El Al also offers a nominal-cost reservation for synagogue seats during Rosh Hashana and Yom Kippur in Jerusalem, Tel Aviv and other Israeli communities.

Irving Berlin's first song, "Marie from Sunny Italy," brought him a grand total of 37 cents.

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U. S. Group Co-Sponsors with Israeli Agency of Music Festival

Americans Aid "Bar Mitzva Israel" Concerts

Thirteen programs in 22 concerts will be given by American artists participating in the First Israeli Music Festival. It will be held in Jerusalem August 26 through September 18.

The Festival is sponsored by the America-Israel Cultural Foundation in cooperation with the Israel Government Tourist Agency, as part of a program of cultural exchange between Israel and the United States. Head of the Foundation is Samuel Rubin of New York.

Pablo Casals will head the visiting artists. He himself will both perform and conduct. Other participants will be Maureen Forrester, Canadian Contralto; the Budapest String Quartet; Rudolf Serkin, and a special all-star trio composed of Isaac Stern, Eugene Istomin and Leonard Rose. Participating Israeli artists will be a chamber group composed of members of the Israel Philharmonic Orchestra, to be conducted by Darius Milhaud, Casals and Alexander Schneider (who is music director of the Festival) and the Rinat Choir, conducted by Gary Bertini.

The Festival's opening concert will be highlighted by the world premiere of a Darius Milhaud cantata for mixed choir and chamber orchestra, "Bar Mitzvah Israel", especially commissioned for the Festival. Milhaud will conduct this number himself with a chamber group of the Israel Philharmonic, the Rinat Choir and Miss Forrester. The opening program will be repeated the next night in Tel Aviv.

Casals is scheduled to appear in three concerts. In the concluding concert in Tel Aviv, September 18, he will conduct Beethoven's "Fantasy in C Minor for Piano, Chorus and Orchestra," with Rudolf Serkin at the piano, and the Mozart "Symphony in G Minor." In Jerusalem, on September 13, and in Tel Aviv on September 16, Casals will play the Beethoven "Sonata in D Major for Cello and Piano,"

with Serkin, and the Schubert "Quintet in C Major for Strings" with the Budapest String Quartet.

All 16 Beethoven Quartets Other highlights of the Festival will be two programs performed by an all-star trio of soloists: Isaac Stern at the violin, Eugene Istomin at the piano, and Leonard Rose at the Cello; an all-Mozart program by Rudolf Serkin; all sixteen of Beethoven's String Quartets played by the Budapest quartet in five concerts in Tel Aviv; and a concert of all-Israeli music played exclusively by Israeli artists.

The new trio of Stern, Istomin and Rose, who previously played together only once before in Chicago five years ago, will play as a group in London in November and December, in New York at the Grace Rainey Rogers Hall of the Metropolitan Museum in May of 1962, and in Iran under the auspices of the U. S. State Department cultural exchange program during the three-week period of the Israeli Music Festival when they are free.

The trio will give five performances of a program that includes Beethoven's "Trio No. 6 in E flat Major," Ravel's "Trio in A Minor," and Mendelssohn's "Trio No. 1 in D Minor," in Tel Aviv, Jerusalem, Haifa, Ein Gev and Caesarea. The concert in the old Roman capital of Palestine will be given in the ancient Caesarea outdoor amphitheater.

The Israel First Music Festival will be followed by the Third Pablo Casals International Violin Competition in Jerusalem on September 23. Forty-three young cellists from 12 nations, including 11 Americans, will compete for over \$10,000 in prizes.

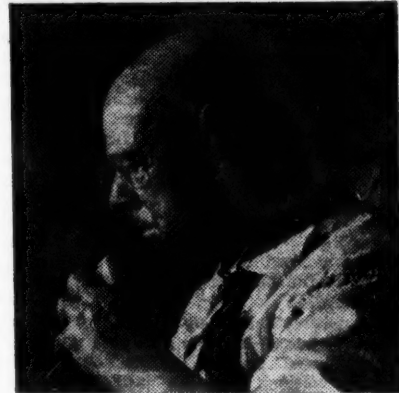
Tickets or information for either the Festival or the Casals competition can be obtained from either the America-Israel Cultural Foundation, 2 West 45th Street, New York 36, or the office of the Israel Government Tourist Office, 574 Fifth Ave., New York 19.

CASALS HEADS GREAT MUSICAL TALENT APPEARING IN ISRAEL FOR 20 CONCERT ISRAEL MUSIC FESTIVAL, AUG. 26 - SEPT. 16, UNDER AMERICA-ISRAEL CULTURAL FOUNDATION SPONSORSHIP



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Youth and Community Centers Important Aids

Post-War Europe's Jews Build for the Future

By Louis Kraft

About 1,000,000 Jews remain in free Europe. Of these, 450,000 are in Great Britain, 300,000 in France, with the other 250,000 scattered through 17 other countries.

In numbers, many of the surviving communities are small, but they are not ready to be written off. Among these groups are old, well established communities, rich in tradition and notable achievements in Jewish learning and culture. They constitute the framework for the absorption of the more recent arrivals in their midst, many of whom have begun to participate actively in the prevailing communal life, sometimes infusing a heartening freshness and vigor to the pattern of community organization.

Adjustments are, of course, not easy. It takes time to bridge the deep rooted cultural differences, Jewish outlook and the influence of national background, especially between the age-old traditions and ways of communal living that prevail among the settled West European Jewries and the new-comers from East European and Central European lands. Nevertheless, there are compelling forces that make for progress in the direction of unifying effort, if not in hastening the processes of cultural homogeneity.

Perhaps no other organized effort of the European Jewish communities expresses so clearly the

determination to rebuild Jewish life as the almost spontaneous demand for the establishment of Jewish Community Centers and Jewish Youth Centers (YM-YHA). Except in a few instances there has been little outside stimulation to establish these institutions. Jewish communities have arrived at the decision to build Community Centers quite intuitively, and out of their desire to tackle, in a fundamental and quite obvious way, the problems of Jewish survival.

Seek Official "Address"

The motivations are clear. In the first place they feel the need for a physical structure that will symbolize, in a way that all will understand, the existence of a functioning, dynamic Jewish community — in short, an official "address." Secondly they wish to provide the facilities that will attract Jewish children and youth to an environment that is positively Jewish, one in which they can form Jewish associations and friendships — a hopeful counter to the influences making for assimilation, intermarriage and the attractions of the street. Third, there are the practical necessities of providing offices and meeting facilities for existing Jewish organizations and for public gatherings. There is a strong feeling that the lack of a home of their own perpetuates instability and homelessness, and makes it difficult to assure continuity of the very

existence of Jewish organizations.

The expressed need for a Jewish Community Center stems also from the desire to unify the various elements of the community, especially where cooperation is possible in work of common interest. In any event, the Center is considered to have the potential power of stimulating cohesiveness and breaking down misunderstandings by providing a program of wide appeal. For the same reasons, Centers readily adopt policies that will encourage membership and participation of individuals and groups from all walks of life and with diverse purposes and interests — in short, an "open door" policy.

There is evident also, especially in the smaller and some intermediate communities, a rather indefinable influence that argues for the creation of a Jewish Community Center — namely the psychological need for security that comes from housing all organized Jewish activity under one roof. This seems particularly true of the places that were over-run and occupied by the Germans or to which refugees have returned from hiding or the concentration camps. This is probably a temporary phase in the new life of the surviving communities, but for the moment it is real.

A strong argument is made by local groups that, as a matter of self-respect and dignity, the Jew-

ish community should house its activities in a modest structure that nevertheless conforms to the architectural standards of civic institutions in the city. They explain that, as citizens, they feel that the status of the Jewish group requires their full participation in civic affairs and in civic and patriotic observances, in a manner that would reflect creditably on the Jews and enhance their feeling of security.

No Single Pattern

There is no single pattern of Community Center in these new efforts. In fact, the term is rather elastic as employed by local groups. In a sense the Community Center, except in the few larger Jewish communities of continental Europe, is a sort of catch-all or "tent" to cover all of the generalized communal needs — religious, educational, cultural, social welfare services and the facilities for the administration of communal affairs. Some Centers even provide for apartments for aged people, for the families of the local rabbi and teacher. The Center is the meeting place of Jewish groups, the place to go to get help, to discuss communal problems, to meet the leaders and officials of the community.

Where the Center is part of the synagogue structure, or on the same premises as the synagogue, the Center facilities, and to some extent the program, are general-

ly under the control of the central body of the community. In the larger cities, the pattern of the autonomous Jewish Community Center, as we know it in the United States and Canada, is emerging.

Jewish Community Centers and youth organizations of the YM-YWHA type have been in existence in a few European countries since before the war. In England, the Jewish Settlement House and the youth organizations of the YM-YWHA have a long and honorable history. A little over thirty years ago, they banded together to form a national organization, Association for Jewish Youth, similar to the National Jewish Welfare Board in the United States. The A.J.Y. is under the direction of a professional staff which provides general supervision and program assistance to over 150 units in various parts of England. In Denmark, Sweden, Norway and Finland, the Scandinavian Jewish Youth Federation with about 20 units has served as a representative, overall body, for over thirty years. It is entirely under voluntary direction but its leaders give time and much effort to a year-round inter-organizational program, climaxed by an annual summer encampment for volunteer leaders, followed by a week-long congress devoted to discussions of common problems and the planning of the year's (Continued on next page)

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Post War Europe's Jews Build

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work.

Centers in All Countries

Up to the present time, some 80 Jewish Community Centers have been established or are under construction or in the planning stage. They are located in every country of free continental Europe. In France alone there are 30 Community Centers in operation or in some stage of construction. These Centers range from a few rooms in very small communities to substantial structures in larger cities, containing an auditorium with stage, kitchen, dining room, club rooms, class rooms, library, lounges, special activity rooms. Many are totally new structures; others are buildings that have been renovated and reconstructed to suit the needs.

Over \$5,000,000 has been invested in this program; half of this sum came from the Conference on Jewish Material Claims Against Germany; the other half was provided by the local Jewish communities.

Two newly built Centers are located in Finland; 15 in Sweden, two in Norway and one in Denmark. Germany has Centers in the principal cities, of which the Jewish Community Center in West Berlin is outstanding. In Holland there are eight Centers; in Belgium, four. There are two Centers in Athens, one in Salonika and six in the provinces of Greece. Yugoslavia has three Youth Centers. In Italy, there are Centers in Rome and two under construction in Florence and Milan. The larger cities in Switzerland each have sizeable Community Centers.

For the first time in over 450 years there are Jewish Community Centers in Spain — in Barcelona and Madrid.

From the standpoint of program development, adequate functioning of lay leadership, institution of sound policies and the provision of skilled staff, much progress has been made and many problems remain to be resolved.

In many instances the communities conceive of the Jewish Community Center as primarily a meeting place for existing groups; a structure which provides for the offices of the community organizations; an auditorium where official meetings are held; a lounge and reading room where people can visit in their free time; in the small towns, it is the place where children may come for kindergarten or Jewish school activities.

Generally speaking, however, the community is advancing to the point of taking responsibility for sponsoring, planning and conducting a rounded program of social, cultural and recreational activities on its own initiative, especially for the youth unaffiliated with other Jewish organizations. Existing Jewish youth groups, often with limited objectives and program, are thus afforded, as individuals, the opportunity to broaden their interests and participation in a wider range of activities which only the Center as such can offer.

The leaders have come to realize the budgetary implications of a Center-sponsored program. They look primarily to income from rentals for use of rooms as the source for meeting essential maintenance costs and look to the cen-

tral body for deficit financing should such income be insufficient.

Membership Concept New

The concept of a membership of individuals of all age groups, paying annual dues, admission fees to activities — in short — helping in the achievement of self-support, is entirely new. A notable demonstration of the feasibility of this policy was made, however, during the instance of the recently established Centers for young adults in Paris and Brussels.

These Centers, largely patterned on the experience of the American YMHA, have succeeded in attracting hundreds of participating members to a quality program of wide direction. It is to be hoped that in time, the philosophy and practice of individual membership with all of its implications for Jewish identification of children, youth, and adults and the possibilities of a purposeful, Center-sponsored program under the direction of qualified full-time and part-time staff will find general acceptance.

The surviving Jewish communities have suffered serious losses in experienced lay leadership, though increasingly new leaders have emerged who give devoted service. In the case of a number of Jewish Community Centers and Youth Centers whose proper functioning requires large numbers of capable volunteers for service on boards of directors, committees and as leaders of group activities, the lack of personnel is still a problem. In the occupied countries, Jewish youth leaders were among the conspicuous casualties of Nazi extermination practices and of the survivors, many of the best leaders left for Israel.

It will take time before the present generation of children and teenage youth produces sufficient human material for dynamic leadership in the day-to-day activities of Centers. Hence, the task will devolve, in the immediate future, on young men and young women who can be trained for professional direction of the work. Some help in this direction has been made available through scholarship grants by the Ford Foundation for in-service training of European workers in the United States. This system is now being supplemented by in-service training programs in Europe conducted by JDC American-trained experts. Such possibilities now exist and will expand, as more Centers begin to function under qualified direction and can serve as training centers to which other communities can send people selected for professional positions.

Need Technical Guidance

The rapid expansion of Jewish Community Centers in Europe has highlighted the need for technical guidance in problems of organization, the planning and equipment of facilities and in the entire range of program. Fortunately it has been possible during the past seven years to create the staff and organization to provide the necessary services, by the JDC European headquarters staff. The efforts of the World Federation of YMHAs and JCCs to provide program aid, with the cooperation of JWB, have helped.

The work done by that organization thus far has at least demonstrated the validity of American experience as a guide to sound planning for the variety of situa-

tions in the field of Jewish Community Center work in Europe. It seems clear that the American Jewish community, and particularly the Jewish Community Center movement, has both an opportunity and a responsibility to make the American experience available, especially through its resources of skilled manpower. In this way it may lend practical support to the heroic and determined effort of European Jewry to rebuild and to create a new Jewish life on the ashes of the cruel devastation that it has experienced.

Sixteen years after the war, European Jewry has shed the gloom of fear for its future; the night has departed; "let us therefore put off the works of darkness and put on the armor of light." This is the true meaning of all the effort of the past decade in European Jewish life, focussed to a great extent around the establishment of Jewish Community Centers locally, in national associations and more recently in the direction of establishing a European-wide organization of Jewish Community Centers and summer camps.

Mr. Kraft, the architect of the Jewish Community Center movement in the United States, became consultant on community development to the JDC after his retirement as executive director of JWB. For seven years he was the man who sparked the development of Jewish Community Centers in continental Europe as part of the best effort that has rebuilt Jewish life there. Mr. Kraft is secretary of the World Federation of Jewish Community Centers and YM-YWHA's.)

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Priest Preaches Sabbath Should Be Preview of Heaven

NEW YORK (P-O) — Another view of sabbath, who should keep it, when, came from a Catholic pulpit here.

Sunday is the day, for Catholics, at any rate, said the Rev. Bernard P. Donachie of St. Patrick's Cathedral. He warned against turning it into "a shopper's holiday."

"We have allowed the clever use of the term, 'Blue Law', in the press, on the radio and on TV to confuse us," the priest said. "Half consciously we develop a vague feeling that Sunday is a dull day when everything is forbidden."

To the contrary, in Rev. Donachie's view, "Sunday off" is one of the very few rights that the working people of America enjoy that was not gained by strikes or boycott or even by arbitration. We have inherited it, and we must resist all efforts to make Sunday just another working day...

"Indeed, for Catholics Sunday should be enjoyed as a foretaste of Heaven."

Sarah Berhardt, daughter of Dutch Jews, spent early childhood years before beginning her climb to stage greatness in the worst of the Paris slums.

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A Time For Action

What action should the Jewish community take to persuade the Washington Administration to take firm steps against discrimination placed on U.S. Jews by Arab countries?

The American-Examiner has recommended mass meetings to step up the citizenry. Although this sounds like a crude approach, it should not be dismissed as a means of securing recognition for legitimate Jewish claims against the Kennedy Administration.

All the known means of influencing Washington should be employed. In addition, the Jewish group should propose a plan which Washington can adopt.

So far the efforts have been aimed at securing legislation which will forbid financial help to countries which discriminate against American citizens on grounds of race, color or creed.

This effort seems not to have been successful, and we're inclined to think that except for its propaganda effects, it should be dropped.

In its stead, legislation should be introduced into Congress which will forbid any American tourists to travel in countries which discriminate against American citizens. There are countries where all U.S. citizens are barred such as Communist China, or from time to time in the past, Russia. All citizens are treated the same way.

But in Arab countries U.S. Jews are singled out, although Catholic clergy too are supposed to be refused admittance.

When the U.S. assumes a firm stand, we know what the Arab countries will do. They won't publicly admit that Jews are being permitted to visit, but privately they will let them come in.

How to get Washington to see this viewpoint is the problem. Every Jewish organization should take up the question at its very next meeting. After that, a telegram and writing campaign should be instituted, and if mass meetings are necessary they too should be employed.

This is not a game for small stakes.

The longer this disability exists, the greater is the precedent established, and no U.S. citizen can afford to see his rights trampled on without becoming victim to further aggression on the guarantees provided him by the Constitution.

Opportunity Missed

The Jews of Burlingame, California, missed a trenchant opportunity to expose the Arab boycott when they persuaded the city council of their community to reject a proposal to adopt the city of Bethlehem, Jordan.

There is no doubt but the action of Rabbi Gerald Raikin was proper. Jordan participates in the Arab boycott, and prevents Jews from travelling in her territory.

Yet had the rabbi permitted the adoption to have been consummated, and then prevailed on Mayor Andrew Byrd to send him and several other prominent Jews as a visiting delegation to Bethlehem, a major propaganda victory might have been achieved.

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Friday, August 18, 1961

The EDITOR'S CHAIR . . .

In a large midwestern city recently we were talking to two men who were in the building business. They built homes. Both were liberals, and one was a member of the Civil Liberties Union. The other was active in the American Jewish Congress.

I give you this background so you can see that both of these men try to meet issues headon, were liberal in their views, and would avoid discrimination and prejudice and bigotry in every way in their own lives.

In the one case, the builder was building homes in what was becoming a predominantly Jewish neighborhood. These were fine homes, and inevitably when the prospective buyer after all but signing up, balked in a few days, the answer was forthcoming that the non-Jew wasn't buying. Not that he was prejudiced against Jews or anything like that, but he didn't want to rear his family in an all-Jewish neighborhood.

The builder accepted the reality.

In the case of the second builder, I asked him why in his development of some 500 houses or more he wasn't building any homes for Negroes. He said he would have to go bankrupt if he did. Although he recognized his own responsibility in the matter of furthering integration, he also knew that his hands were tied.

For one thing, he wouldn't be able to secure mortgages for his buyers, and for another he wouldn't have any buyers.

We discussed at length the pros and cons of the matter, but couldn't arrive at any solution.

We've noticed that in many cases where new apartments are opened to integrated living, a quota is put on the number of Negroes who might

rent. This at first struck us as discrimination from another angle until it was explained. Were no limit put on the number of Negro families, the apartment house would become all Negro, establishing another ghetto. If the goal were integrated housing, there was no alternative but to limit the number of Negroes.

We said it before but it bears repeating. We feel that it is time for rabbis to assert themselves.

For the past fifteen to twenty-five years, the rabbi bold enough to take a stand on a practice although widespread, which he felt was undermining Jewish standards, was soon looking for another pulpit.

But today, especially with rabbis now talking to and working cooperatively with one another, it is possible for a rabbinical group, local or national, to enforce their rulings.

This all comes to mind in connection with the amendment of Rabbi Solomon Grayzel (P.O., Aug. 4) and many others, too, of course, about the ostentatiousness and crassness of bar mitzvahs, weddings and other services which should be strictly religious. Rabbi Grayzel asks for the introduction of new ritual practices where the old ones no longer have meaning for the Jew today.

We suggest that in the process of ruling out many of the innovations which are so often purely christological and Hollywoodian there will be a residue of a simple, forceful and meaningful ceremony.

A firm rabbinate can make the difference. We urge the rabbis to take strong stands. They will be surprised and gratified. We believe the Jews of America are waiting for strong rabbinical leadership.

Author Says USSR "A Spacious House With No Roof Over It"

HOUSE WITHOUT A ROOF, by Maurice Hindus, \$6.95 (Doubleday).

After many visits to Soviet Russia, and many books recounting his observations, Russian-born Maurice Hindus has here depicted "Russia Today — after forty-three years of the mightiest revolution



in history" on the basis of his post-Stalin trips of 1958 and 1960. Recognizing the real achievements of the regime, he still found Russia "a spacious house with no roof over it." He spoke with innumerable folk throughout the soviet empire, discovered their problems and the problems of the ruthless monolithic depostism now ruled by Khrushchev. There have been some changes for the better, as in the attitude toward sex morality. Many other transformations are recorded. But the major change applies to the Jew — "Russia's stepson." Whereas the Baptists and the Orthodox may extend practice of their religion without restraint, Jewish houses of worship are limited and sometimes destroyed, Yiddish is virtually an outlawed language (and certainly Hebrew), and government and educational positions are not for the Jews. The very restraints imposed by the Soviets have created Jewish loyalties among the almost assimilated youth; hundreds of thousands would migrate to Israel at once if this were permitted. More irrefutable evidence of the resurgent anti-Semitism of the Czar's successors.

A TRIP INTO TOWN by Michael Rubin, \$3.50 (Harper).

A first-person story by a young novelist, the chief character of which is one Suki Goodman, a tramp who talks like a British essayist. The narrator is a student who is more concerned with Suki, Esther, Caroline, and other young females than with his studies. The Jewish elders are stereotyped characters interested in marrying off their virgin children, money-grubbers only to be tolerated by their sex-motivated and sophisticated offspring. The story is quite interesting, but why is it "Jewish" is a miracle to be explained only by Jewish novelists with but the sketchiest knowledge of their people or their faith.

DRAMATICS FOR CREATIVE TEACHING, by Samuel J. Citron, \$7.50 (United Synagogue).

Citron is virtually unique in his contributions to Jewish dramatics and pedagogy. His newest large and comprehensive volume, still maintaining the reputation for fine format of the Commission on Jewish Education, provides ideas and methods and examples of pantomime and dialogue in story telling, history of past and present, for teaching prayer, Hebrew language, and the Bible, and every other requisite form of dramatization in the Jewish school. Radio, TV, newscasting, puppetry, choral reading, and additional techniques are employed. Hebrew appears both in the original text and transliteration. Perhaps the most interesting of the modern history assignments are the press conferences, which include such matters as "Ben-Gurion Announces Eichmann Arrest", and the dilemma of a pious Jewish storekeeper being given a summons for opening on Sunday instead of Saturday. The author has managed to include all of Jewish life and teaching from Genesis to Selman Waksman in his work. A most valuable and revolutionary pedagogic adventure.

THE WAY OF ISRAEL, by James Muhlenberg, \$3.75 (Harper).

It is always pleasing to read a Christian scholar's appreciation of the Jewish Bible, even though, "In the passion and death of Jesus, the Christian community confesses that in him the words (Isaiah) were fulfilled." An appreciative and authentic portrayal of "biblical faith and ethics" in the Religious Perspectives series edited by Ruth Nanda Anshen.

THE SCROLLS AND CHRISTIAN ORIGINS, by Matthew Black, \$3.95 (Scribner).

Many Christian scholars have been fearful about associating the Qumran scrolls with the beginnings of Christianity, lest the presumably novel and unique character of their emergent religion be minimized. But this author is not averse to discovering the Jewish background to the NT through the evidence of the scrolls. He sees in Essene customs and writings much of the impetus toward Christianity, including the feast of the Eucharist. The Messiah idea is particularly significant, as expressed in the Qumran documents and other ancient sources. A most scholarly treatise, well written and illustrated.

TORAH-VISION, by Morris B. Margolies, \$4.75 (Feldheim).

A highly valuable collection of sermon material on the weekly portions, the holidays, special occasions, and current movements and events. The author strives to write popularly, particularly in the rubrics, and there should have been more editing. But the ideas are there, and rabbis and laymen both will be helped and edified by the hundreds of valid ideas presented.

WEB OF HATE, by Frederick Mayer, \$3.95 (Whittier).

Dr. Mayer, educator and philosopher, herein proves himself an excellent fictionist. This is a first-person novel of the son of a drunken Gauleiter who suffers on the eastern front, is wounded there, and after the hardships of the peace learns the bitter truth about Nazism. Much of the story concerns his women — a common predilection of Nazi officers. It is an entrancing tale, with a sage epilogue; undoubtedly a major contribution to the literature of Hitlerism.

STORIES MADE OF BIBLE STORIES, by Abraham Gronbach, \$4.50 (Bookman).

Prof. Cronbach has employed a novel device in putting forth his ideas on pacifism, religious observance, capital punishment, and the many other matters he has supported in a long lifetime. The stories, actually related to audiences, bring biblical characters together from various periods, as well as the present, with a fine disregard for history. But the point is made, even though Balaam meets with Ruth and Ezekiel encounters Koheleth, and though the familiar characterizations of Bible characters are altered.

HANUKKAH LATKES AND ROTHSCHILD'S MILLIONS, by David Schwartz, \$4.00 (Twayne).

Mr. Schwartz is a scintillating Jewish columnist, whose collection of Jewish wit and humor (and odd information) is better than most such compilations because he himself has humor; and his retelling of laughter-inducing recollections is humorously styled. The title is derived from two of the chapters. Only his book contains Jimmy Walker's remark at a Jewish banquet on the differences between the Jews and the Irish: "I eat trefa at home and kosher outside, while Jews eat kosher at home trefa on the outside."

ABRAHAM BURSTEIN

U. S. Jews' Participation in Negro Rights Fight Aids Israel's Relations With New African States

Freedom Ride Timidity Aids Nasser

By M. Z. Frank

Theodore Herzl, the founder of the World Zionist Organization, wrote in his diary that once he had solved the problem of the Jews, he would tackle the problem of the Negroes, which he considered of grave importance to mankind.

Six decades ago, when Herzl expressed these thoughts, neither the



M. Z. Frank

American Negroes nor the black Africans possessed enough leadership and organization of their own to attain their freedom and equality by themselves. Today they do, and salvation from the outside is out of place. But co-operation and moral support from the outside are still in order.

In Israel comradeship assistance to new African states is not a matter of debate. In America, participation by Jews in Freedom rides, is. Though it is not always apparent, there is a very definite relationship between the two situations. A rabbi, or any other Jew, in America, who joins a Freedom ride, or in any other way, publicly assists the Negro to fight for full civic equality, is probably not thinking of the effect his action may have on Israel. If he is an anti-Zionist, the joke is on him. If American Zionists had initiative and imagination, the American Zionist Council would be asking for volunteers to join the Freedom riders, or, at least, advertise the fact that the American Jewish Congress, which is the creation of American Zionists, carries on a vigorous fight for Negro rights in

America.

American Jews who write letters to editors telling other American Jews to mind their own business and stay away from Freedom rides, are silly on two counts:

First, such counsels of cowardice have never stopped any men of courage from doing what their sense of duty as ethical human beings impels them, especially when the personal risk is so negligible.

Second, they are playing into Nasser's hands in his effort to discredit Israel among the peoples of Africa. In most cases these jittery Jews are probably — or think they are — good Zionists. The joke is on them this time.

Jews can hardly escape their connection with Israel. Even Elmer Berger cannot. He expresses his consciousness of the tie in a perverse, vicious manner. He fights it by hatred and mendacity — as does William Zuckerman — but he cannot escape it. Most American Jews accept it graciously and even welcome it.

Similarly, there is an interrelationship between the Negro in America and events in Black Africa. Nkrumah's reception in Harlem, when he was here on a visit, was almost a copy of Ben-Gurion's reception in the garment district several years earlier. Some of the dialogue in the play "Raisin in the Sun", with talk about "identity", reminds one of the sabra student in America and his Jewish friends.

Nevertheless, Israel-African relations and the role of the American Jew in helping the Negro in his fight for full equality are not quite the same.

In Israel, it is primarily a state policy (even though often carried out by non-governmental bodies like the Labor Federation); in America it is primarily an individual

act prompted by the individual's sense of ethics, citizenship, Americanism and Judaism — the latter not necessarily, certainly not consciously, related to Israel's position.

Israel needs friends. She has been trying to vault the wall of hatred erected around her by her hostile Arab neighbors. It is a hard struggle, but she has been making good headway. The young nations have no fear of Israel or of any other small country that its help may turn into subjection. Nasser has succeeded in wresting from Asian and African representatives some anti-Israel pronouncements, on the basis of political horse trading, but he has not succeeded in convincing the Africans that Israel is a danger to their welfare, their sovereignty and their dignity.

The Africans, who are hypersensitive about these things, have been convinced of Israel's basic sincerity. Israel's long range national interest is, as I said, the primary motive, her ethics, her views on the basic equality of all men, is secondary. But without that secondary motive, the primary motive would have failed. Let me repeat it: the Africans sense it, they are convinced of Israel's sincerity. I saw it at Rehovot, during the International Science Conference; I saw it in the kibbutz, Afikim, where African students were stationed.

Jewish ethics Jewish attitude toward man's equality is the common heritage of all Jews — orthodox, conservative, reform and non-religious. Herzl was not a religious Jew. The greatest American Zionist, Louis Brandeis, never belonged to a synagogue or a temple, but he was drawn to the Jewish people from which he was descended and eventually to the Zionist movement

primarily because of the Jewish ethics.

That is not to say that all Jews are ethical, that Jewish landlords do not exploit Negro tenants, that Jews in the South or Jews in South Africa do not adopt the dominant attitude towards the colored people — though Jews have never been known to be among the extremists in either part of the world — or that Jews always have the courage of their convictions.

This brings us to another question: the expediency of Jewish participation in fighting for the freedom of the Negro.

An insecure, oppressed group — Jews in Russia or Negroes in America, especially in the South — will develop an attitude that it is better to lay low.

Says John P. Roche is the current issue of The New Leader:

"The average Southern Negro...is no more heroic than the average white in, say, Indonesia. He minds his own business and hopes that trouble will avoid him. He has inherited with his culture a built-in survival mechanism and, whatever he may think as he reads

the newspaper, he lies low."

This is very much the situation as I knew it in my childhood in Russia. There were the additional element that young Jewish revolutionaries were warned that some day the same Russian peasants they were trying to liberate would turn on them as the hated Jews. That did not stop anybody. But such an argument in America would negate the basic premise that this is a country of liberty.

Of course, you cannot legislate anybody into being courageous. Whether a rabbi will or will not join a freedom ride is a matter for him to decide. But, as I have already pointed out, it is silly to try to legislate people into cowardice by writing letters to the editor. It won't stop anybody, but the letters may be used against us by Nasser.

We are living in a world where no important development is isolated in one country. Intelligent Africans are watching the Eichmann trial and are quite conscious of its implications for them and for the fate of the colored races anywhere.

Getting Eichmann Trial Seat Takes Initiative; "Pull" Helps

By Sara Kasdan

JERUSALEM — The talk among the tourists has been admission to the Eichmann trial. As the trial draws to a close the problem of securing admissions for Israelis and tourists becomes monumental. Tourists must apply in person, passports in hand, at the Government Tourist Office. If court is recessed unexpectedly as happened recently when Eichmann's attorney asked for a recess because his client had not slept well the night before, the 500 tourists who had received admissions for that morning session must renew their battle for admission.

Actually, the trial is not drawing to a close...only one phase of it is ending. When the prosecution finishes its cross-examination of Eichmann, which may be a matter of a week or two or three or four (no one at this point will hazard a guess) the court will recess while the judges study the evidence. This may take months. Court will reconvene for the verdict. Eichmann will be given further time in which to present arguments against the verdict. After this will come the sentence. This is what I heard in the well guarded studio of the Capitol Cities Broadcasting Co. which is televising the trial with interpretations in four different languages.

"We may be here until Christmas," a TV technician told me. He didn't seem unhappy about the prospect. "The Israelis are wonderful people," he said. "They are so extremely hospitable they can't understand that sometimes one needs a little time to himself." From my own experience and stories I've heard from other tourists who have been entertained by Israelis, I gather that if one is going to be killed in Israel it will be with kindness. The Israeli hostess will offer you enough food and drink to last you for your entire stay in this country.

But this isn't telling how I got admission to the Eichmann trial. I had been given a letter of introduction to Peter Frye, a leading theatrical director, now living in Tel Aviv. Frye, an American, settled here eight years ago with his Israeli actress wife, Betya Lancet, who is currently playing the title role in "Mary Stuart." At the Frye home, I watched and listened while Peter and an Israeli writer labored over translating American songs, including spirituals, into Hebrew. "I'm going over river Jordan" means something quite different here in Israel than it does in the States. If you want to get some idea of the difficulties of translation try

Shakespeare in Yiddish. I heard it done at an Oneg Shabbat at the ZOA house in Tel Aviv. An Englishman who had come to fight in the war for independence and remained to live in Israel, had us rolling in the aisles with "Chaverim, Romanische landsleit." "The good is oft intermingled with their bones" became "die gutzeit is in drerd mit die bayner."

Peterfrye (his name is one magic word here) gave me a letter to Leo Hurwitz who directs the televising of the Eichmann trial, and said that if I had the initiative to find the studio near the courthouse Hurwitz might be able to help me. I discovered what he meant by initiative. I tried in perfect Hebrew, "aiyfo Ha television studio?" I tried it in perfect Yiddish, "wie is die television studio?" I was directed through a maze of small buildings and courtyards and arrived at a hall where one may watch the broadcast through monitors. (TV has not yet arrived in Israel, but it is imminent and columns in the Jerusalem Post are given over to discussing the evils thereof.) After having the directions written down for me in Hebrew, I finally found the place and got past the military guard.

At the makeshift studio which had been set up with much difficulty opposite the court-house, I watched the editing of the television tape as it came in over four monitors. The camera eye caught every Eichmann mannerism, the twitching eye, the feminine pursing of the thin lips. Later, Mr. Hurwitz had someone drive me to a section of the city called the Russian Compound, where I saw the chief of the press bureau and received a press pass to the next afternoon's session of the trial. Only one pass per week is permitted members of the press not directly accredited for the trial.

I can now say that I was present at a moment of history. I can say that with my own eyes I saw through bullet-proof glass the face of the book-keeper of death. Only a few hours before my eyes looked upon this evil face, I had with my own hands planted trees in Independence Forest. I had driven over roads blasted out of the rock of the Judean Hills by the Jewish National Fund and later paved by the Israeli government. Below a watch-tower, high on a Judean hill, near the Valley of Elah where David killed Goliath, I planted trees.

(Mrs. Kasdan is author of the recently published novel, "So It Was Just a Simple Wedding," and the humorous cook-book, "Love and Knishes.")

"I THINK AS I PLEASE..."

Israeli Songs Reflect Concerns Of the Day, the People's Moods

By Carl Alpert

HAIFA — Israel does not lack for its own native popular songs. Though the hit tunes of America and Europe have a wide following here, the domestic product holds its own very well. The periodic parade of song hits is a popular radio program, and it reflects the moods and tastes of the public for light music.



Alpert

The popular music of a nation is often a key to the mood of the people. During wartime the lyrics of the songs reflect the determination of the people, their concern, their preoccupation with the matter at hand, in all its aspects. During normal times the songs turn to lighter matters, to trivia, or to love and sentiment. Tally the ten most popular songs on the American hit parade, and note how many are devoted to romance.

Fifteen or twenty years ago the songs of Israel were pastoral and agricultural. The shepherd and the farmer were the national heroes. All that is now changing. I picked up a recent list of twenty of Israel's domestic popular songs and classified them by subject. Romance led the list with seven; next came simple poetry of nature and life, with five. What I would call a philosophy of life followed with three, and the remainder dealt with tragedy, humor, the army, and one solitary song devoted to the farm.

The love songs which Israel youth sing or hum or whistle are not unlike those of other nations, with

perhaps a bit more of narrative, and less of sloppy sentiment. Let's look at some examples. All versions which I present are condensed free translations, just to give the essence of the songs.

A rhythmic melody, with many stanzas, tells the story of the little girl who was quite good at playing tag; she always ran away. But she retained the habit, and even when she grew up and became a beautiful girl, she continued to run away, and as a result remained an old maid. Moral: Sometimes it is better to be caught!

Other songs of boy-girl relationship: Her hair was done up in beautiful braids, but when she unbraided it, he quite lost his heart. Or this one: A chance meeting with a lad in the wilderness at Mt. Tabor. Wait, he said, I'll come back. And he did.

One of the most delightful of the "popular philosophy" songs is entitled "Hapatent Mi Tayman", which might be translated as "A Yemenite Device". A Yemenite farmer tells his tale: I have a wife and nine children, a cow and a goat and chickens. I'm happy. The secret of true happiness in life? We from Yemen know it. Just let us run the Knesset, and we'll show you how to be content. You Ashkenazim try to learn the secret of our happiness, but you'll never master it; it is a Yemenite device. Very simple: take it easy, and be content with your lot.

Similarly, in another song, Lippa the wagon driver bemoans the mood of the country. It's not like in the good old days. Nowadays everybody is in a hurry. Everything changes; people move more often, they change their furniture, the color of their hair, their friends, their dogs' names. Take it easy. Life is a matter of give and take.

Humor: We Have Falafel. Every people has its national delicacy — and the song lists Italian macaroni, Viennese Schnitzel, Chinese rice, etc. But here in Israel we have Falafel, mmmmmmmmm!

One of the most impressive of the popular songs is a serious and respectful parody of the first chapter of Genesis. It is entitled "In the Beginning", and I can give only a quick digest of the successive verses, which follow the text of the Bible practically verbatim, set to appropriate music:

"In the beginning the earth was in chaos and darkness, and God said: Let there be light...and he created the firmament of the Heaven, and the dry land...and the grass and the trees and the plants of the earth, and there was evening and there was morning. And God created man, and God beheld all that he had created, it was good. And there was evening and there was morning, the sixth day.

"And then man created the ATOMIC BOMB". There follows a dramatic pause — soft, slow music — and the voice begins again, slowly, sadly: "And the earth was in chaos and in darkness, and God said, Let there be light..." The whole story of creation is repeated, as the world is made anew. But on the last day the words change: "And on the sixth day God did NOT create man — and God saw everything that he had made, and behold it was good. And there was evening and there was morning, the sixth day."

What piercing satire — and from the words of a popular song.

Since Detroit's forthcoming elections fall on Rosh Hashona, the city's election commissioners have ordered that Jews may vote by absentee ballot.

Synagogue & School management

ADMINISTRATION • EQUIPMENT • SUPPLIES • GIFT SHOPS

TOO FEW ATTEND, TOO LITTLE POSITIVE IS ACCOMPLISHED

How To Get More Out Of The Annual Meeting

By Myron Schoen

Vacations are wonderful but they are costly in more ways than dollars and cents. They must be paid for by quickly wading through a pile of correspondence and reading material which form veritable mountains on your desk. One



Schoen

bears the title, "letters to be answered", a second "synagogue bulletins" and a third, "synagogue reports". If you are persistent, you finally cut the mountains down to size and for your efforts you sometimes garner some valuable information and insights.

From the many letters answered or just noted and filed, one stands out. It is from a seasoned synagogue administrator whose reputation in his own congregation and his national professional group is very high. He calls your attention to the material put out in connection with his synagogue's annual meeting. There's an attractive meeting announcement and a well planned agenda accompanied by several extensive and supposedly informative reports.

YET OUR SYNAGOGUE ADMINISTRATOR is unhappy and earnestly suggests that one of the workshops of the next conference of the professional organization be devoted to a discussion of "What's wrong with the annual meeting" and how to go about making it serve a more positive and creative role in congregational affairs. Is there something amiss in the typical annual meeting of the contemporary synagogue? In the main, there are two universal complaints.

First and foremost is the lack of attendance. Unless there is an issue which generates much emotional heat, such as the retention of the rabbi, or a sizeable increase in dues or assessments, members

tend to stay away in droves. Attempts to swell the attendance by free dinners and gala entertainment seem to have little effect. The solution? It isn't easy and it isn't done overnight or by the use of a gimmick. It can only be done when the annual meeting becomes the climax — the piece de resistance — of a year-round involvement of the membership in the congregation's affairs.

THE SECOND AREA that troubles those concerned with the "soul" of the contemporary synagogue has to do with what transpires at these meetings, whether a handful or a mob attends. The annual meeting is supposed to serve two ends — an opportunity for the officers and the spiritual leader of the congregation to render an accounting of their stewardship and for the membership to analyze these efforts and assess the results. Did you attend the last annual meeting

of your congregation? If so, were these two ends really served?

If one were to attempt to determine whether these two ends are truly being met by reading the annual reports of synagogues, one would have to come to the conclusion that if there were any serious problems or any conflicts of views, they are all solved during the preceding fiscal and congregational year. Report after report speaks glowingly of every facet of congregational life, from attendance at worship services to the cash in the bank. From the chair, only honeyed words and personal encomiums. From the floor, only applause and hearty "Ahmens".

YET THERE ARE SIGNS that all is not black — there are congregations that are utilizing the annual meeting for its true purpose, such as the well prepared annual report of Temple Beth Emeth of Wilmington, Delaware. Rabbi Herbert Drooz tells his congregants, "Good leadership in any area of congregational life is never satisfied with the status quo. Rather it pioneers in new programming and new projects which captures dedicated backing". And he goes on to point out that, "Sabbath morning attendance by virtue of 'Bar Mitzvah worshippers' has been, of course, very large. Yet we can take little comfort in such attendance because it is not true public worship, but rather a private, by-invitation-only matter. Your rabbi confesses total failure in his repeated attempts to convince the congregation that a Bar Mitzvah is not merely a family event, but an event in Israel which is truly significant only when it is celebrated in the presence of the congregation. Suggestions for the solution of this problem will be warmly welcomed."

Adolph Markel, Jr., President of Temple Beth Emeth, tells the membership that his fellow trustees "came to the conclusion that it was time that members of Beth Emeth supported their congregation rather than continue to look for outside resources to cover our needs... We also decided that the present dues system is not a fair one. Members with lower incomes pay more than those in better circumstances... the Board of Trustees approve in principle an equitable dues program which will involve the establishment of graduation of dues based on the income bracket of the temple member..."

FROM THE REPORT of the Religious Education Committee one

reads, "...automatic promotion contributes to the apathy of indifferent students, downgrades our school in the eyes of our satisfactory students and is frustrating to our hardworking teachers... children whose work does not meet the minimum requirements for promotion... will be given the opportunity to make up the work in a special session... We believe that parental cooperation in this matter as in other school matters will be beneficial to the individual child..."

If the annual meeting is to truly serve its purpose it must begin, as it has in Temple Beth Emeth, with a frank presentation of the problems that face the congregation. It must then, in turn, continue with a frank discussion of them by a goodly proportion of the membership and end with a unified decision to undertake their solution.

*Rabbis...
Guarantee Your
Insurability!



by Andrew Hobart
President,
Ministers Life & Casualty Union

Many people put off buying insurance until "tomorrow." They are presupposing two things: First, they will still be living and second, they will still be insurable.

No man can reliably predict his time of uninsurability. It's a stage that is reached at some time in everyone's life—brought on perhaps by acute illness, an accident, a change in employment or just the attrition of growing older.

When you become uninsurable, as we all do, it means the end of plans to build adequate insurance protection. But here are some ways you can look ahead and guarantee that this end will not happen to you...

You may insure now on permanent plans of insurance for the entire amount you will need. This requires careful planning. You must consider family growth, cost of living increases and all other factors affecting the amount of insurance needed for the future protection of your family and you.

If your budget will not stand such a large immediate expenditure, investigate term insurance policies which offer protection over shorter periods of time. Some term policies are convertible to permanent insurance without proof of insurability.

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Editor Lacks First Hand Knowledge of Orthodox

Orthodox Tenacious Resistance To Change Is Its Strength

Editor Jewish Post & Opinion:

"If You Let The People Know, They Can Act Intelligently" (From the masthead, Jewish Post and Opinion). I'm quite sure that if I didn't know the Jewish Post editor personally, and if I hadn't had several conversations with him over the years on the subject covered in his editorial "Change in Orthodoxy" in this week's issue, the editorial would have convinced me that the editor was a viciously anti-Orthodox, self-hating Jew. Now, Gabriel Cohen is neither anti-Orthodox, nor is he a self-hating Jew.

But who would know it from the following points he makes in his editorial:

1. "There is no consistency (in Orthodoxy) and no concern for salvaging the important beliefs in Orthodoxy, except one...that there can be no change."

2. Orthodoxy is changing, but it is only "on a pressure basis."

3. Although Orthodoxy forbids it, most Orthodox Jews ride to services (I guess he means on Shabbos), shun the mikvah, and disobey the laws of kashrut practically every time they eat outside their homes."

4. Orthodoxy in America is rapidly waning, and will soon die.

5. The only possible solution lies in the survival of Orthodoxy in Israel. "Either they win in Israel, or Orthodoxy as we know it will pass from the scene."

Points 1 and 2 — First, let us be perfectly clear about one thing: "Orthodoxy" or Torah Judaism represents the way of life God gave the Jewish people at Mount Sinai, and which has been their standard for 3300 years. It is precisely because Torah Judaism has resisted all efforts to "change" that the Jewish people has managed to exist during the two thousand years we have been dispersed throughout the world. Sure, there have been non-observant Jews since practically the day the Torah was given — that is, even before Reform and Conservatism came around. Even a cursory reading of Tanach will tell you that it is precisely because of these non-observant Jews that the Temples were destroyed and the Jewish people were dispersed. Reform and Conservatism are not new manifestations. Any Reform rabbi will tell you that Jesus was not out to start a new religion — he was just the first Reform Jew. I don't know how many Conservative rabbis will agree that Korach and his band were the first Conservative Jews, however. (Korach accepted the Halacha; he just felt it needed some modernization and updating to suit him.)

Second, to blandly state "there is no consistency" in Orthodoxy, and that its only consistency is its opposition to change, is to totally misunderstand Torah Judaism and its purpose, and to betray a lack of even rudimentary knowledge of Talmudic, post-Talmudic and Responsa literature, and at the same time to somehow rate Orthodoxy as just another movement, with Reform and Conservatism. (One wonders, however, whether the Jewish Post would tell any of these movements that their religion has "no consistency.")

To people who may have been misled by the editorial into thinking that Orthodox Jews are a bunch of old fogies (or, to steal a word from another detractor of Judaism — a fossil) with long beards, living in a world of thousands of years ago and somehow misplaced in the modern world, I suggest you visit any of a dozen urban and suburban Orthodox sub-communities in this country.

Sure, you'll find bearded — and be-shaitled — Orthodox Jews, who are proud of their outer distinctive garb, and who live full, complete and happy lives in a world of "change." You'll also find tens of thousands of beardless, observant Torah Jews. Orthodox Jews in both categories are represented in virtually every conceivable profession, from garage mechanic to atomic physicist. (Incidentally,

you don't hear them complaining about how hard it is to earn a living, to conduct successful businesses and at the same time to observe Shabbos. The American professional and business world is dotted with thousands of individuals like Stephen Klein of Barton's.)

How in Heaven's name, Mr. Editor, can Orthodoxy be a religion (not a movement) of no change, when there exists in America a thriving group known as the Organization of Orthodox Jewish Scientists? Its own name is a contradiction!

Obviously, then, it is not just ordinary change that the Jewish Post is concerned with; it is with the change of our Torah. What the Jewish Post editor asks, is: Why don't you fashion God and the Torah in our own images, just as Reform and Conservatism have done? "Why fight it," asks the Post, "join the ranks of the non-observant, and ride and swim to your heart's content on Shabbos, eat traifa food, be spiritually licentious — and give it all official approval by 'changing' the Halacha to suit the times."

Then, we non-observant Jews will feel less guilty every time we break another law of the Torah or walk into an imitation church to pray to G-d. "Change" our Halacha, people — this is a democracy! Give license to whatever the people want! What's that you say — the word of G-d? Ha! In this day and age! Isn't it about time you realized that the Torah is not from G-d. That it's only a book of fables, legends and stories. But — please don't ask us why we keep scrolls of fables in the arks of our temples where our people revere them; what else should we put up front — a crucifix?

Why, sure there are some real nice things in the Torah — like the Ten Commandments, especially that one about observing the Sabbath. But, man, you're behind the times if you take that seriously. You just have to "change." You Orthodox Jews should observe the Sabbath by riding to the synagogue to observe it. And you've got to modernize your synagogues. After all, we're in an American Christian society, and not in some old Jerusalem synagogue — and in every American Protestant church the family prays together, and there is a nice organ in the back giving out real holy music, that feeling all over.

Point 3 — Please be informed, Mr. Editor, that no Orthodox Jew rides to schul on Shabbos. No Orthodox Jew shuns the mikvah and disobeys kashrut laws. Sure, there are non-observant Jews who want the real thing and are members of Orthodox synagogues. It is to be hoped that through their contact with the synagogue and the Orthodox rabbi and the rabbi's ability to increase their knowledge of and love for Torah, that they will observe the mitzvot and become Orthodox Jews. If not they, as long as they see the value of Torah — even though they do not practice it — their children will be given the intensive training necessary to assure their growth as wholesome American Orthodox Jews.

(Incidentally, the fifty-odd new modern mikvahs built in this country in the last decade belie that statement about mikvah practice too.)

Point 4 — Are the Jewish Post's editorial offices on Mars? I can state categorically that no religion is more vibrant, more militant, more alive, more dynamic than Torah Judaism! Obviously, the manifestation which would provide even the most obtuse observer with all the evidence he needs to determine the exact opposite of the Jewish Post's thesis, has completely bypassed the editor in drawing his conclusions about Orthodoxy — the near fantastic, phenomenal growth of the Orthodox Day School Yeshiva movement through the length and breadth of America during the past two decades. From

17 schools with 2,000 students, to over 250 schools with more than 50,000 students throughout the country! But this must be a fluke; certainly this can't be representative of the true picture. After all, Orthodoxy's only consistency is that it does not believe in change. It's typically inconsistent of Orthodoxy to confound one with facts.

Certainly, the Post's Executive Editor, Charles Roth, who is in constant touch with the myriad Orthodox Yeshivos, rabbinic and synagogue bodies, organizations and institutions, the various Chasidic movements — in particular the 10,000-strong Satmar group, and the dynamic, influential Lubavitcher movement — and their spiritual and lay leaders — Roth would never say that Orthodoxy will die if it doesn't "change", or that the last hope lies in Israeli Orthodoxy.

Point 5 — If the editor is convinced Orthodoxy's salvation depends on Israel, I have some decidedly pleasant news for him: Do you realize the significance of the fact that about 50 percent of Israeli Jewish parents elect to send their children to Orthodox Yeshivos and Day Schools! (For that matter, does Ben-Gurion realize the significance — but that it a different matter entirely.)

Sure, there is much to criticize about Orthodoxy, and a newspaper like The Post can serve a good purpose by pointing out constructive criticisms. But to advocate the kind of "change" for Orthodoxy that Reform and Conservatism

live by is to misunderstand Orthodoxy. The entire raison d'être of Reform and Conservatism, one would sometimes think, is "change." Let's see what this has brought them.

Surely today, Reform, which has given official sanction to non-observance of the Torah, and which has substituted for the Torah a kind of watered down ethical and moral concept of Judaism little different from that preached in the New Testament gospels, is much closer to Protestant Christianity than to traditional Judaism. As for Conservatism — which has supposedly "maintained" a modified semblance of Halacha in its "changes", but has licensed or given tacit approval to practically all non-observance — who, except for paid Jewish Theological Seminary functionaries observes even the Conservative Halacha?

The entire difference between the Jew and the goy, lies in the chosenness of the Jew for the benefits and obligations of the Torah. Once he denies these, he is no different from any other three - time - a - year - UJA - gefilte - fish Jew. This is what the "change" of Reform and Conservatism have brought to America. Is this what the Jewish Post wants Orthodoxy to change to?

I have always believed that part of the misunderstandings the Jewish Post editor has about Orthodoxy stems from his lack of firsthand knowledge of Orthodoxy and Orthodox Jews. I want to renew

my offer to you, therefore, for you and Mrs. Cohen to visit with us in Far Rockaway, for any Shabbos of your choosing, to determine for yourself whether Orthodoxy must "change" or fade away.

Michael Kaugman
Far Rockaway N. Y.

Draftees May Ask Deferment During High Holy Days

NEW YORK (P-O) — All draft boards have been asked to give "favorable consideration, whenever possible," to Jewish registrants' requests for deferment of induction into the armed forces during the fall High Holy Days.

The request was formally made by the National Jewish Welfare Board's Commission on Jewish Chaplaincy.

The request was made by Selective Service Director Lewis B. Hershey. He suggests that all draft boards throughout the country "avoid Jewish youths' induction during Rosh Hashana, Yom Kippur and Sukkoth. Physical examinations, too, should be postponed to a date following the religious holidays, the draft boards were told.

The National Jewish Welfare Board's Commission on Jewish Chaplaincy suggests that youths affected by the order request deferment directly from their local draft boards.

"Let's Shape Up to the Fact That We Are One People..."

Editor Jewish POST and OPINION
In your August 4 issue you report on the B'nai Israeli who is suing the Chief Rabbi in Jerusalem.

I as a Jew am in full agreement with Avshalom Dhatavkar and his approach to his problem. This person is in love with Jewish girl and is refused the blessings of holy matrimony because of some outdated, picayune reason that a personal feeling carries from one leader to another over the so-many centuries. Avshalom has every reason to ask of his rabbi's blessing and to multiply his seed and make his people many.

It irks me to hear of class or religious distinctions among our people, and the driving of the wedge of separation because of these very same reasons. I once spoke to a following of our Torah

who have their own synagogue in Harlem. These people are not recognized as Jews. What, may I ask, must these people prove to make them Jews? I am quite sure that these same people are more religious than many born into Judaism.

It was always my belief that anyone desiring to be a Jew should be welcomed to our fold. Also: "Once a Jew, always a Jew!"

Perhaps soon there will be a tearing down of the barriers between Reformed, Conservative, Orthodox, ultra-Orthodox, or what have you.

Let us modernize and shape up to the fact that we are one people and go to bat for each other at every opportunity.

MORRIS SCHULTER
Brooklyn, N. Y.

ISRAEL BOND CONFERENCE LAUNCHES EFFORT FOR ECONOMIC DEVELOPMENT

ISRAEL BONDS
NATIONAL LEADERS CONFERENCE

Prime Minister David Ben-Gurion delivers a major address at the Israel Bond Leaders Conference in Israel, which concluded its ten days of meetings this week. The 350 delegates from the United States, Canada and Latin America launched an intensified effort to accelerate the flow of Israel Bond funds, needed for economic devel-

opment and immigrant absorption during the coming decade. Shown at the dais with the Prime Minister are (left to right) Dr. Joseph J. Schwartz, Vice President of the Israel Bond Organization; Abraham Feinberg, President; and Max Bressler, Chairman of Guardians and President of the Zionist Organization of America.

Proposes Perpetual Embalmed Display Of Gassed Eichmann

Editor Jewish POST and OPINION

There is much discussion everywhere as to the appropriate type of death Adolf Eichmann should receive, should he be convicted to die.

In view of the unprecedented atrociousness and enormity of his crimes, his penalty should be quite different from that of the ordinary criminal.

I therefore propose the following: Eichmann should be gassed. His body to be embalmed and a swastika carved on his forehead. He should be placed in a glass coffin in a specially-built mausoleum resembling a gas chamber in miniature. There he shall permanently remain as the symbol of an ultra wickedness for all — Jew and non-Jew alike — to see and ponder.

The inscription on the plaque in front of the coffin should read: "Here lies Adolf Eichmann. His word extinguished millions of innocent human beings. His Satanic deeds shall never be forgotten, but be an everlasting reminder of evil unbridled. May his memory live in infamy for all time." — MILTON S. TURK

Chicago

"What's So Wrong With Being Like Other Americans"

Editor, Jewish POST OPINION

What is so wrong in being like other Americans? I am proud to be an American of the Jewish faith.

Just how are we to act differently? Wear those long over - coats, long sideburns, etc.?

Maybe the Jews of the South are different.

NAT COHEN

Helena, Ark.

President Wilson's answer to critics of his appointment of Louis D. Brandeis to be the first Jewish member of the Supreme Court was brief: "Brandeis is a friend of justice and of men."

Youth Ailya Denies Orthodox Blast on Camps' Religiosity

American rabbis got themselves into a first-class hassle last week over the education of children migrating to Israel.

The Orthodox Rabbinical Council of America (RCA) which held its annual meeting in Israel, charged that children immigrating to Israel are being processed through reception centers which make it difficult for them to observe traditional rituals.

The visiting American rabbis charged that some 500 children who recently arrived in Israel, principally from North African communities, are "being uprooted from their religious background." One of the rabbis had asked a child why he didn't wear a hat, got the answer, it's not allowed; girls said they were required to wear slacks, and there were reports religious study is not provided.

Threatens With American Jews
"We shall not let the matter rest until it is settled correctly," declared Rabbi Paul Levovitz, the RCA's vice president. "If it is not settled fairly, we will rouse the Jews of America."

"Base canard" said the head of Israel's Youth Aliya, Moshe Kol, who is also a member of the Knesset. He said the only reason any children had been assigned to reception centers other than Orthodox was because of over-crowding. And, he added, the non-Orthodox centers all had kosher kitchens and tradition observances, at the least.

The Chief Rabbinate's office got into the hassle repudiating suggestions that the children in non-Orthodox centers were there in some kind of violation of the long-standing "key" by which a certain proportion of Youth Aliya immigrants were to be allocated to Orthodox institutions.

Rabbi Elimelech Itamar, the Chief Rabbinate's chief secretary and a member, also, of the RCA, flatly declared: "We have no part in and hold no brief for any kind of agreement which distributes

The Jewish "brains of the Confederacy," Judah Philip Benjamin, lost two fortunes — and made three. His sugar plantation was wiped out by floods. Then, he had to flee to England after the Civil War, where he made a successful third career in his lifetime, as a lawyer.

the children according to a predetermined key or quota."

Bitter Blast

The dispute got to its bitterest when Mr. Kol blasted at "Jews who never lifted a finger for the rescue of the children, and who will not lift a finger for their absorption and education, come out and report 'facts' made out of whole-cloth."

To this and any other suggestion American Jews are interfering unjustly in Israel's affairs, Rabbi

Levovitz retorted: "We are not strangers to Israel — we have devoted our lives to the Jewish State, and shed blood for it. It is our duty, as people, wherever we may live, to draw attention to this matter, here and in the U. S."

The affair cooled off somewhat with Mr. Kol's agreement that a representative of the Chief Rabbinate will visit the Youth Aliya centers to investigate the RCA charges. The Jewish Agency executive also plans action.

"Before God" Oath Bill Rouses Concern of anti-Bias Advocates

WASHINGTON (P-O) — Civil libertarians concerned with maintenance of the church-state separation principle are watching development of another possible breach in the principle here.

The Senate is considering a House-passed measure which would require all military enlistees to swear before God their allegiance to the Constitution. Observers note the principles involved are similar to those the Supreme Court ruled on when it threw out a Maryland statute which refused a notary public's commission to a man who refused to express belief in any deity.

The enlistees' oath bill passed the House without debate, despite warnings of the American Civil Liberties Union of its unquestioned un-Constitutionality. The bill would require enlistees to declare, "so help me God," at the conclusion of the already-existing pledge of faith to the U. S. and obedience to lawful orders. The proposed new oath would not apply to draftees.

Leo Pfeffer of the American Jewish Congress maintains the oath bill "is clearly un-Constitutional, particularly in light of the Supreme Court's decision in the Maryland case." Any Congress action will await the bill's further advancement, said Pfeffer, but meanwhile: "You bet we'll watch it!"

Anti-Defamation League action was that some references to a deity are inevitable in public life. Examples from jury room oaths to swearing in of the President were cited. "We don't object, either, to



Leo Pfeffer

the Senate or House opening their sessions with a prayer," said a spokesman, characterizing these as examples of "ultra-little things."

But should its examination show the enlistees' oath bill to be a violation of the church-state principle, the ADL spokesman added, then ADL would take positive steps to oppose it.

Similarly, an American Jewish Committee source noted that, like praise of motherhood, "it's awfully hard for Senators and Congressmen to turn down something like this," the oath requirement. However, the source added, he doubted the bill would ever be enacted, particularly in view of President Kennedy's firm past disapproval of any violation of the church-state separation principle.

Congregation Formally Lauds Freedom Ride Rabbi's Action

CRANFORD, N. Y. (P-O) — A Freedom Ride rabbi got a warm vote of confidence from his congregation here.

Rabbi Sidney D. Shanken of Temple Beth-El was one of a group of clergymen who tested discrimination at travel facilities in Virginia, Tennessee and Arkansas. Another member of the group was Rabbi Haim Stern of the River Edge, N.J., Reform Temple Shalom.

Rabbi Shanken's Conservative congregation formally lauded him for "the courageous demonstration of your faith in mankind which impelled you to serve as a Freedom Rider."

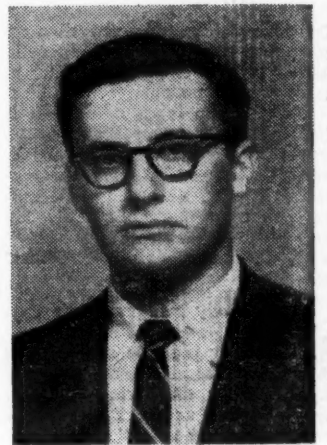
"At risk of bodily harm," continues the letter from the congregation's board of trustees, "you chose to serve the cause of brotherhood everywhere. We believe this action stemmed from intellectual and moral honesty, and are proud to have the spiritual leader of our congregation set such a fine example for members of your community, your native South, as well as the entire country."

Rabbi Shanken was born in St. Louis, but reared in San Antonio, Texas. He's headed the Beth-El congregation four years.

While both Rabbis Shanken and Stern report they were refused service because of their Negro companions in several locations, there was neither violence nor threat of arrest.



Rabbi Shanken



Rabbi Stern

Shows Importance of Insurance To Churches and Temples, Alike

Presbyterians are told many of their churches are woefully under-insured.

In an article in "Presbyterian Life" which conceivably could provide thought for temple administrators also, Robert H. Heinze reports on an official Presbyterian poll of member churches. The poll revealed that many congregations are giving too little attention to safeguarding themselves and others, Heinze says.

Over 2,000 churches, for instance, have absolutely no public liability insurance, a situation which involves "a fairly serious question of right and wrong..." Most states historically exempt institutions

But, "apart from the fact that such as hospitals and churches from most kinds of damage suits, Heinze points out.

the immunity doctrine is eroding and that many states are reversing the traditional stand, there remains the question as to whether a Presbyterian church would be comfortable about pleading such a doctrine in answer to one who has been crippled by the unhappy negligence of the church."

Even when a church has decided to carry public liability insurance, Heinze adds, it's a good idea to insist the insurance company agree to a clause that it won't invoke the exemption doctrine, which could result in the "moral intent of the congregation" being perverted by a legal right.

As for protecting itself, the congregation should realize, says Heinze, that fire insurance alone these days is considered to be "the merest loincloth of coverage." Far better, he says, is a package insurance policy which will protect against losses caused by anything ranging from lightning to rioting.

Heinze gave the insurance companies' side of it, too. They "recognize that any category of business brings its special kinds of grief. In the case of churches, there are three unhappy factors: the do-it-yourself installation of wiring by good men whose piety exceeds their knowledge of electricity; that fact that fire finds its way to the high, vaulted roofs of churches...and the undeniable fact that church fires break out when there is nobody on the premises to give an early alarm."

Essential, says Heinze, "the best advice to give a church is that it get good advice; that it turn to its local agent or broker for truly professional treatment of its account...The odds are good that the officers will not go outside the boundaries of the congregation to find someone upon whom to bestow their business."

Denial that the government was planning to devalue the Israeli pound was voiced by Minister of Trade and Commerce Pinhas Sapir in the face of charges by members of parties opposing the controlling Mapai party.

Holy Day Laxity Brings Rabbi's Denunciation of 'New Paganism'

"The hotel versus the synagogue" was the subject of a rabbi who discoursed on "the new paganism" as the vacation season blossomed.

"Before the appearance of the Jew on the historic scene, the pagan world did not know the meaning of the word Havdalah—'separation,'" Dr. Benjamin Z. Kreitman told his Brooklyn Jewish Center listeners, as reported in the Center's "Bulletin." "...In the pagan shrine the base drives, the vulgar appetites and licentiousness were all merged with what was supposed to be the holy."

Then came the Jew, Dr. Kreitman continued. He "took upon himself as his first and major task the placing of boundaries to separate the holy from the profane. And he was the first in human history to praise his God in terms of this separation..."

"What a different picture comes to our minds," Dr. Kreitman commented, "as we view the American Jewish scene in this post World-War II era!" For all of his generosity to good causes, says Dr. Kreitman, today's Jew is beset by a "new paganism."

The villain, which "contemptuously and cynically" leads to violation of "the sacred objects of the Jew": the resort hotel.

"This noxious weed," Dr. Kreitman says of the resorts, "has



Dr. Benjamin Kreitman

been permitted to proliferate and to spread its seeds and now it has grown so wildly that it is throttling the spirit of the American Jew. The hotels in our day have become the 'Makkom Kodosh'. Come the High Holy Days, the dance hall or the cabaret in the hotel is turned into a sanctuary... The holy and the profane are merely confused while the congregation knows not whether it should sit back and be entertained or join one another in prayer..."

Moslem Calendar Forces Mecca Trip in Worst Heat

The very requirements of the Moslem religion are being cited as a cause of Arab deaths.

Each year, World Health Organization experts explain, the dates for the annual pilgrimage to Mecca are fixed in the lunar Arabic calendar. The Arabic calendar is not as accurate as the Gregorian calendar used in the Western world. Consequently, each year the Arabic calendar's dates fall back 11 days in relation to the year's true passage of time.

The result is that in recent years the four days prescribed in the Arabic calendar for the trip to Mecca fall increasingly in summer's heat. Heat killed 454 pilgrims during the 1959 pilgrimage.

Now, the Saudi Arabian government has established special facilities for the pilgrims, including giant refrigerators which store meat — not for the pilgrims, but for their offerings at Mohammedism's shrine. At the foot of Mount Arafat, where the pilgrims spend the first of their four pilgrimage days, the government has even built an ice factory.

Result of these efforts is to have cut the heat death toll to 377 in 1960 and 194 this year.

Still, reports the New York Times, the World Health Organization (a United Nations Agency)

is concerned about recurrence of epidemics spread by the comings and goings of a million or more pilgrims each year. At least three cholera epidemics, one of which reached New York, have been attributed to the pilgrimage.

American WJC Leaders Head for Geneva Meet

Twenty Americans will be among World Jewish Congress leaders meeting next week in Geneva, the Congress' birthplace 25 years ago.

Leaders from 25 countries will take part in the four-day session to discuss new efforts to track down Nazi criminals still at large and the WJC's global action to find witnesses needed for Nazi trials now proceeding in Western Germany.

The Congress' president, Dr. Nahum Goldmann of New York, is slated to report on the Jewish position throughout the world. Other reports will discuss the world's reaction to the Eichmann trial.

Head of the American delegation is Samuel Bronfman, chairman of the WJC's North American Executive and Division.